525.c.34

A

FATHER's INSTRUCTIONS

TO HIS

CHILDREN:

PART THE SECOND.

QUOD MUNUS REIPUBLICÆ AFFERRE MAJUS MELIUSVE POSSUMUS, QUAM SI DOCEMUS ATQUE ERUDIMUS JUVENTUTEM.

CICERO.

Percival (T)
2

A FATHER's INSTRUCTIONS TO HIS CHILDREN

CONSISTING OF

TALES, FABLES, AND REFLECTIONS;

DESIGNED TO PROMOTE

THE LOVE OF VIRTUE,

A TASTE FOR KNOWLEDGE,

AND

AN EARLY ACQUAINTANCE WITH

THE WORKS OF NATURE.

LONDON:

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MDCCLXXVII.

TO
THE MEMORY OF
THE RIGHT HONOURABLE
H U G H,
LORD WILLOUGHBY OF PARHAM;
CHAIRMAN OF THE COMMITTEES
OF THE HOUSE OF PEERS;
PRESIDENT OF THE SOCIETY OF ANTIQUARIES;
VICE PRESIDENT OF THE ROYAL SOCIETY;
AND OF THE
SOCIETY FOR THE ENCOURAGEMENT OF ARTS;
A TRUSTEE OF THE BRITISH MUSEUM;
AND
ONE OF THE COMMISSIONERS OF LONGITUDE;
A NOBLEMAN,
WHO UNITED IN HIS CHARACTER,
THE WISDOM OF THE SENATOR,
WITH THE LEARNING OF THE PHILOSOPHER;
THE TALENTS FOR ACTIVE,
AND THE VIRTUES OF CONTEMPLATIVE LIFE;
THIS TRIBUTE
OF
VENERATION, GRATITUDE, AND AFFECTION,
DUE TO A LAMENTED
COUNSELLOR, BENEFACTOR, AND FRIEND,
IS INSCRIBED
BY
THE AUTHOR.

TO

T. B. P.—A. P.—F. P.
J. P.—G. B. P. &c. &c.

MY DEAR CHILDREN,

THROUGH the indulgence of a kind Providence, I am again permitted to dedicate the effusions of a tender heart, to your improvement ; and I am perſuaded that you will receive them with pleaſure and reſpect, as the counſels

of

of a faithful friend, and affectionate father. Harſh reproof, and ſtern authority you have never experienced. Love has been the motive; and reaſon, ſince you were capable of being governed by it, the rule of your obedience. And each revolving year has added to your virtues, and to my felicity. Soon, however, the connection in which we now rejoice, will be diſſolved. The frequent interruptions

of

of my health, and the natural delicacy of my conſtitution, warn me of the precarious tenure, on which I hold the deareſt bleſſings of life; and heighten my attachment to you, and to my friends, whilſt they render me indifferent to almoſt every other enjoyment. It is our wiſdom therefore, and I truſt it is our mutual wiſh, to improve the fleeting period of our union; to cheriſh the

the generous ſympathies, which the filial and paternal relations inſpire; and to diſcharge our reciprocal duties with aſſiduity, delight, and perſeverance.

In theſe pages I ſhall continue to addreſs you, with a Father's fond ſolicitude, when my tongue hath loſt its utterance, and my heart hath ceaſed to feel. Nor will you be deaf to my inſtructions, though the

the voice be heard no more, which once delivered them. With pious tenderneſs you will recollect the love from which they flowed; and gratitude will confer on them a value, far beyond their humble claim of merit.

Such are the pleaſing expectations I have formed; and which your amiable diſpoſitions, and affectionate behaviour fully juſtify.

Oh!

Oh! may no clouds ariſe, to obſcure the brightneſs of the proſpect now before me! May wiſdom and virtue, more and more illuminate your path! And at the cloſe of life, may it be my honour and felicity, to have ſupported the endearing character of your guardian, friend, and father! Adieu.

THOMAS PERCIVAL.

MANCHESTER,
Jan. 1ſt, 1777.

Advertiſement.

THE Inſtructions of a Father to his Children have been received with candour and indulgence by the public; and the Author ſubmits, without reluctance, the continuation of his work, to the ſame impartial tribunal. Paternal affection firſt ſuggeſted the plan; experience hath evinced its utility; and both conſpire to encourage the proſecution of it.

THIS

ADVERTISEMENT.

THIS volume, like the former, is adapted to very different ages and occaſions. The moral tales and reflections it contains, are addreſſed to the hearts and underſtandings of a numerous young family; for whoſe future, as well as preſent improvement, they have been compoſed.

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MORAL

MORAL TALES, FABLES, AND REFLECTIONS.

Habes a patre munus, Marce fili; ſed perinde erit, ut acceperis.——His voluminibus ad te profecta vox mea eſt; tribues his temporis quantum poteris; poteris autem, quantum voles.——Tibi perſuade te mihi quidem eſſe cariſſimum; ſed multo fore cariorem, ſi talibus monumentis præceptiſque lætabere.

CICERO.

MORAL

TALES, FABLES,

AND

REFLECTIONS.

THE TRUE ENJOYMENTS OF LIFE.

MAY he ſurvive his relatives and friends! was the imprecation of a Roman, on the perſon who ſhould deſtroy the monument of his anceſtors *(a)*. A more dreadful

(a) QUISQUIS. HOC. SUSTULERIT.
AUT. JUSSERIT.
ULTIMUS. SUORUM. MORIATUR.

curſe could ſcarcely be denounced. I remember to have ſeen it ſomewhere recorded, that an Emperor of China, on his acceſſion to the throne, commanded a general releaſe from the priſons, of all that were confined for debt. Amongſt the number was an old man, who had been an early victim to adverſity; and whoſe days of impriſonment, reckoned by the notches which he had cut on the door of his gloomy cell, expreſſed the annual revolution of more than fifty ſuns. With faultering ſteps, he departed from his manſion of ſorrow: His eyes were dazzled with the ſplendor of light; and the face of nature preſented to his view a perfect paradiſe. The goal, in which he

he had been impriſoned, was at ſome diſtance from Pekin; and he directed his courſe to that city, impatient to enjoy the gratulations of his wife, his children, and his friends.

With difficulty he found his way to the ſtreet, in which formerly ſtood his decent habitation; and his heart became more and more elated at every ſtep which he advanced. He proceeded, and looked with earneſtneſs around; but ſaw few of thoſe objects with which he was formerly converſant. A magnificent edifice was erected on the ſite of the houſe which he had inhabited. The dwellings of his neighbours had aſſumed new forms; and he beheld not a

ſingle face of which he had the leaſt recollection. An aged pauper, who ſtood with trembling knees at the gate of a portico, from which he had been thruſt by the inſolent menial who guarded it, ſtruck his attention. He ſtopped to give him a pittance out of the bounty, with which he had been ſupplied by the Emperor's liberality; and received, in return, the ſad tidings that his wife had fallen a lingering ſacrifice to penury and ſorrow; that his children were gone to ſeek their fortunes in unknown climes; and that the grave contained his neareſt and moſt valuable friends. Overwhelmed with anguiſh, he haſtened to the palace of his Sovereign, into whoſe preſence his

his hoary locks and mournful viſage ſoon obtained admiſſion; and caſting himſelf at the feet of the Emperor, Great Prince, he cried, remand me to the priſon, from which miſtaken mercy hath delivered me! I have ſurvived my family and friends; and in the midſt of this populous city, I find myſelf in dreary ſolitude. The cell of my dungeon protected me from the gazers at my wretchedneſs; and whilſt ſecluded from ſociety, I was leſs ſenſible of the loſs of ſocial enjoyments. I am now tortured with the view of pleaſures in which I cannot participate; and die with thirſt, though ſtreams of delight ſurround me.

If the horrors of a dungeon, my Alexis, be preferred to the world at large, by the man who is bereft of his kindred and friends, how highly ſhould you prize, how tenderly ſhould you love, and how ſtudious ſhould you be to pleaſe thoſe near and dear relations, whom a more indulgent Providence has yet preſerved to you! Liſten to the affectionate counſels of your parents; treaſure up their precepts; reſpect their riper judgment; and enjoy, with gratitude and delight, the advantages reſulting from their ſociety. Bind to your boſom, by the moſt endearing ties, your brothers and ſiſters; cheriſh them as your beſt companions, through the variegated journey of life;

life; and ſuffer no jealouſies or feuds to interrupt the harmony which now reigns, and, I truſt, will ever reign in this happy family. Cultivate the friendſhip of your father's friends; merit the approbation of the wiſe and good; qualify yourſelf, by the acquiſition of knowledge and the exerciſe of the benevolent affections, for the intercourſe of mankind; and you will at once be an ornament to ſociety, and derive from it the higheſt felicity.

A WIN-

A WINTER EVENING's CONVERSATION.

THE family of Euphronius had left their retirement at Hart-Hill, where

> " Dead the vegetable kingdom lay,
> " And dumb the tuneful."
>
> THOMSON.

His fire-ſide at Mancheſter was ſurrounded by a young and ſmiling circle; and the various labours and incidents of the day furniſhed topics of amuſing converſation for the evening. Each, in ſucceſſion, was the little hero of his own important tale;

tale; and Sophron cloſed the entertainment, by repeating the Geographical Leſſon which he had learned, and recounting his travels over the terraqueous globe.

All liſtened with eager attention to the wondrous narration. He told them of the orange groves, and ſpicy woods of Weſtern and Eaſtern India; deſcribed the gold and ſilver mines of Peru, the rich diamonds of Brazil and of Bengal, and the ivory tuſks of the Elephant, found in the foreſts of Africa. In artleſs colours, he painted the dreary regions and eternal ſnows of the Northern and Southern Poles; and when a general chill had ſeized his ſympathetic audience,

dience, he preſented to their aſtoniſhed view the clouds of ſmoke, and torrents of liquid fire diſcharged by Hecla, Veſuvius, and Ætna. Theſe impreſſions of horror were for awhile ſuſpended, when he diſplayed the vaſt expanſe of the ocean, unruffled by a breath of wind, reflecting every where the azure ſky, and crowded with myriads of ſportive fiſhes. But a ſtorm ſucceeds; the ſwelling billows mount into the ſky, the ſhattered bark is borne aloft on the ſummit of a wave, and then hurled into the gulph below, where ſhe is daſhed againſt a treacherous rock, or ſwallowed by the horrible abyſs.

SOPHRON proceeded to the hiſtory of

of animated nature: He pictured the Lion which inhabits the horrid deſarts of Zaara; pointed out the juſt proportions of his make, in which ſtrength is united with agility, his undaunted look, and tremendous roar, reſembling diſtant thunder. The peaceable Rhinoceros, that provokes not to combat, yet diſdains to fly, even from the monarch of the foreſt; the fierce Tyger, the ſavage and untameable Hyena, and the artful Crocodile, were each deſcribed. Nor did he forget the Camel, patient of hunger and thirſt; the monſtrous Hippopotamos, found in the rivers Nile, Niger, and Zaara; and the Ouran-Outang, ſo near in its approaches to the human form. The

ſcaly

ſcaly tribe of fiſhes he barely noticed; but dwelt longer on the ſtructure, properties, and habitudes of the feathered race. He particularly enlarged on the ſongſters of the wood, who delight the eye, and charm the ear, by their varied plumage, and enchanting notes. Theſe pleaſing notes, he ſaid, are not more *innate* than human language *(b)*; but depend on the *imitation* of ſuch ſounds, as the birds moſt frequently hear, and which their organs are adapted to perform. A young Robin has been taught the ſong of the Nightingale; and a Linnet, which belonged to Mr. Matthews at Ken-

(b) Philoſophical Tranſactions, Vol. 63. p. 249.

ſington,

ſington, almoſt articulated the words *pretty boy*. The common Sparrow, taken from the neſt when juſt fledged, and educated with the Goldfinch and the Linnet, acquires the muſic of each; and the powers of the mocking bird are expreſſed by its very name. Canary birds, which are ſo much admired in this country, are imported from Tyrol, where the Nightingale was originally employed as their inſtructor in ſinging. The traffic in theſe birds forms an article of commerce, as four Tyroleſe generally bring over to England ſixteen hundred every year. And though they carry them one thouſand miles by land, and pay a duty of twenty pounds for this number, yet they reap

reap a ſufficient profit from the ſale of them *(c)*.

HERE Sophron concluded the hiſtory of his travels, of which this is only a brief relation. Alexis, Lucy, Emilia, and Jacobus continued in mute attention, expecting farther wonders; and Euphronius felt his heart glow with affection and delight. You have given us, ſaid he to Sophron, a lively and juſt deſcription of the globe, its productions, and brute inhabitants: But Man, who, by the ſuperiority of his mental powers, is the lord of the creation, and whoſe nature and character form the

(c) Philoſophical Tranſactions, Vol. 63. p. 261.

moſt

moſt intereſting and important objects of inquiry, has been overlooked in your ſurvey. Climate, ſoil, laws, cuſtoms, food, and other accidental differences have produced an aſtoniſhing variety in the complexion, features, manners, and faculties of the human ſpecies. The moſt refined and poliſhed nations may be diſtinguiſhed from each other; and a river is ſometimes the only boundary between two ſavage tribes, who are as diſſimilar in the tincture of their ſkin, as in the diſpoſition of their minds. But all mankind have one common ſtructure; all are formed with the powers of reaſon, with the moral affections, and with a capacity for happineſs. The varieties amongſt

the human race, enumerated by Linnæus and Buffon, are ſix. The firſt is found under the polar regions, and comprehends the Laplanders, the Eſquimaux Indians, the Samoeid Tartars, the inhabitants of Nova Zembla, the Borandians, the Greenlanders, and the people of Kamtſchatka. The viſage of men, in theſe countries, is large and broad; the noſe flat and ſhort; the eyes of a yellowiſh brown, inclining to blackneſs; the cheek bones extremely high; the mouth large; the lips thick, and turned outwards; the voice thin and ſqueaking; and the ſkin of a dark grey colour *(d)*. The

(d) Krantz, Goldſmith's Hiſtory of the Earth.

people

people are ſhort in ſtature, the generality being about four feet high, and the talleſt not more than five. Ignorance, ſtupidity and ſuperſtition are the mental characteriſtics of the inhabitants of theſe rigorous climates. For here

"Doze the groſs race. Nor ſprightly jeſt nor ſong,
"Nor tenderneſs they know, nor aught of life,
"Beyond the kindred bears that ſtalk without."
(e)

The Tartar race, under which may be comprehended the Chineſe, and the Japaneſe, forms the ſecond great variety in the human ſpecies. Their countenances are broad and

(e) Thomſon's Seaſons.

wrinkled, even in youth; their noſes ſhort and flat; their eyes little, ſunk in the ſockets, and ſeveral inches aſunder; their cheek bones are high; their teeth of a large ſize, and ſeparate from each other; their complexions olive-coloured; and their hair black. Theſe nations, in general, have no religion, no ſettled notions of morality, and no decency of behaviour. They are chiefly robbers; their wealth conſiſts in horſes, and their ſkill in the management of them.

The third variety of mankind is that of the ſouthern Aſiatics, or the inhabitants of India. Theſe are of a ſlender ſhape, have long ſtraight black

black hair, and generally Roman noſes. Their complexions are of an olive colour, and, in ſome parts, quite black. Theſe people are ſlothful, luxurious, ſubmiſſive, cowardly, and effeminate *(f)*.

—— The parent Sun himſelf
Seems o'er this world of ſlaves to tyrannize;
And with oppreſſive ray, the roſeate bloom
Of beauty blaſting, gives the gloomy hue,
And feature groſs: or worſe, to ruthleſs deeds,
Mad jealouſy, blind rage, and fell revenge,
Their fervid ſpirit fires. Love dwells not there,
The ſoft regards, the tenderneſs of life,
The heart ſhed tear, th' ineffable delight
Of ſweet humanity: theſe court the beam
Of milder climes; in ſelfiſh fierce deſire,
And the wild fury of voluptuous ſenſe,

(f) See Goldſmith's Hiſtory of the Earth.

There loft. The very brute creation there
This rage partakes, and burns with horrid fire.
(g)

THE Negroes of Africa conſtitute the fourth ſtriking variety in the human ſpecies: But they differ widely from each other; thoſe of Guinea, for inſtance, are extremely ugly, and have an inſupportably offenſive ſcent; whilſt thoſe of Moſambique are reckoned beautiful, and are untainted with any diſagreeable ſmell. The Negroes are, in general, of a black colour; and the downy ſoftneſs of the hair, which grows upon their ſkin, gives a ſmoothneſs to it, reſembling that of velvet. The hair of their heads

(g) Thomſon's Summer.

is

is woolly, ſhort, and black; but their beards often turn grey, and ſometimes white. Their noſes are flat and ſhort, their lips thick and tumid, and their teeth of an ivory whiteneſs *(b)*.

THE intellectual and moral powers of theſe wretched people are uncultivated; and they are ſubject to the moſt barbarous deſpotiſm. The ſavage tyrants, who rule over them, make war upon each other for *human plunder*; and the wretched victims, bartered for ſpirituous liquors, or the wares of Birmingham and Mancheſter, are torn from their families,

(b) See Goldſmith's Hiſtory of the Earth.

their friends, and native land, and conſigned for life to miſery, toil, and bondage. But how am I ſhocked to inform you, that this infernal commerce is carried on by the humane, the poliſhed, the chriſtian inhabitants of Europe; nay even by Engliſhmen, whoſe anceſtors have bled in the cauſe of liberty, and whoſe breaſts ſtill glow with the ſame generous flame! I cannot give you a more ſtriking proof of the ideas of horror, which the captive negroes entertain of the ſtate of ſervitude they are to undergo, than by relating the following incident from Dr. Goldſmith. "A Guinea Captain was, by ſtreſs of weather, driven into the harbour of Belfaſt, with a lading

lading of very ſickly ſlaves, who took every opportunity to throw themſelves overboard, when brought upon deck for the benefit of the freſh air. The Captain perceiving, amongſt others, a female ſlave attempting to drown herſelf, pitched upon her as a proper example for the reſt. As he ſuppoſed that they did not know the terrors attending death, he ordered the woman to be tied with a rope under the arm-pits, and ſo let down into the water. When the poor creature was thus plunged in, and about half way down, ſhe was heard to give a terrible ſhriek, which at firſt was aſcribed to her fears of drowning; but ſoon after, the water appearing red around her,

ſhe

ſhe was drawn up, and it was found that a Shark, which had followed the ſhip, had bitten her off from the middle." *(i)*

THE native inhabitants of America make a fifth race of men. They are of a copper colour, have black, thick, ſtraight hair, flat noſes, high cheek bones, and ſmall eyes. They paint the body and face of various co-

(i) The practice of domeſtic ſlavery prevailed in the moſt poliſhed ages of the Greeks and Romans, and had a very pernicious influence on the manners of thoſe nations. It is related that Vedius Pollio, in the preſence of Auguſtus, ordered one of his ſlaves, who had committed a ſlight offence, to be cut in pieces and thrown into the fiſh pond, to feed his fiſhes. But the Emperor, with indignation, commanded him inſtantly to emancipate that ſlave, and all the others who belonged to him.

lours,

lours, and eradicate the hair of their beards and of other parts, as a deformity. Their limbs are not ſo large and robuſt, as thoſe of the Europeans. They endure hunger, thirſt, and pain with aſtoniſhing firmneſs and patience; and, though cruel to their enemies, they are kind and juſt to each other.

THE Europeans may be conſidered as the laſt variety of the human kind. But it is unneceſſary to enumerate the perſonal marks which diſtinguiſh them, as every day affords you opportunities of making ſuch obſervations. I ſhall only ſuggeſt to you, that they enjoy ſingular advantages from the fairneſs of their complexions.

plexions. The face of the African Black, or of the olive-coloured Aſiatic, is a very imperfect index of the mind, and preſerves the ſame ſettled ſhade in joy and ſorrow, confidence and ſhame, anger and deſpair, ſickneſs and health. The Engliſh are ſaid to be the faireſt of the Europeans, and we may therefore preſume, that their countenances beſt expreſs the variations of the paſſions, and the viciſſitudes of diſeaſe. But the intellectual and moral characteriſtics of the different nations, which compoſe this quarter of the globe, are of more importance to be known. Theſe however become gradually leſs diſcernible, as faſhion, learning, and commerce prevail more univerſally; and

and I ſhall leave them, as objects of your future inquiry.

THUS paſſed a winter evening by the fire-ſide of Euphronius, whoſe pleaſing, though anxious taſk it was,

" To rear the tender thought;
" To teach the young idea how to ſhoot;
" To pour the freſh inſtruction o'er the mind;
" To breathe th' enlivening ſpirit; and to fix
" The generous purpoſe in the glowing breaſt."
(k)

(k) Thomſon's Seaſons.

SISTERLY

SISTERLY UNITY AND LOVE.

OBSERVE thoſe two hounds that are coupled together, ſaid Euphronius to Lucy and Emilia, who were looking through the window. How they torment each other, by a diſagreement in their purſuits! One is for moving ſlowly, and the other vainly urges onward. The larger dog now ſees ſome object that tempts him on this ſide, and mark how he drags his companion along, who is exerting all his efforts to purſue a different rout! Thus they will continue all day at variance, pulling each

each other in oppoſite directions, when they might, by kind and mutual compliances, paſs on eaſily, merrily, and happily (*l*).

Lucy and Emilia concurred in cenſuring the folly and ill-nature of theſe dogs; and Euphronius expreſſed a tender wiſh, that he might never ſee any thing ſimilar in their behaviour to each other. Nature has linked you together, by the near equality of age; by your common relation to the moſt indulgent parents; by the endearing ties of ſiſterhood; and by all thoſe generous ſympathies,

(*l*) I am indebted to Mr. Dodſley for the ſubject, but not for the narration or moral application of this fable.

which

which have been foſtered in your boſoms from your earlieſt infancy. Let theſe ſilken cords of mutual love continue to unite you in the ſame purſuits. Suffer no allurements to draw you different ways; no contradictory paſſions to diſtract your friendſhip; nor any ſelfiſh views or ſordid jealouſies to render thoſe bonds uneaſy and oppreſſive, which are now your ornament, your ſtrength, and higheſt happineſs.

AN APPEARANCE IN NATURE EXPLAINED, AND IMPROVED.

ONE morning, in the month of September, as Alexis was riding

ding with Euphronius from Hart-Hill to Mancheſter, he noticed, with ſurpriſe, the ſudden diſperſion of a thick fog, which had obſcured every object around them. The ſun now ſhone in full ſplendour; and the veil being withdrawn from the face of nature, the hills and dales, the meadows, corn-fields, and woodlands ſeemed to meet the eye with renewed beauty and luſtre. As ſoon as they were arrived in town, Euphronius took a glaſs of *clear* ſpring water, and threw into it a teaſpoonful of ſalt. An *opacity* almoſt inſtantly enſued through the whole of it; but when the glaſs was placed near the fire, and gently agitated, the liquor quickly recovered its tranſparency.

This experiment, ſaid Euphronius to his ſon, explains to you the phænomenon you lately obſerved. The watery vapours, floating in the atmoſphere, which formed the thick miſt we found ſo incommodious to us, were diſſolved by the air, as ſoon as the ſun had given ſufficient warmth and motion to its particles: And in the evening, the fog will again return, and the dews deſcend, from the abſence of that genial influence, which now diſſolves and renders them inviſible. This glaſs of ſalt and water, which has been withdrawn from the fire, as it becomes colder, loſes, in the ſame manner, its tranſparency. Does your amiable heart, my dear Alexis, ſuggeſt

to

to you any other analogy? There are miſts of the mind as well as of the atmoſphere; and the ſun of reaſon, like the great luminary of our ſyſtem, has the happy power of producing their diſperſion. Religion too offers her chearing *light*, when the ſoul is clouded with adverſity, and overſpread with gloom. A well grounded conviction that all events are under the direction of Providence, and a firm reliance on the power, wiſdom, and goodneſs of the Deity, will diſpel every anxious thought; illuminate and extend into futurity our proſpects; and, by contraſting brightneſs with ſhades, will beautify the checquered landſcape of life.

THE HISTORY OF JOSEPH ABRIDGED.

ISRAEL loved Joſeph more than all his children, becauſe he was the ſon of his old age; and he gave him a coat of many colours. But when his brethren ſaw their father's partiality to him, they hated him, and could not ſpeak peaceably unto him. And Joſeph dreamed a dream, and he told it to his brethren. Behold, he ſaid, we were binding ſheaves in the field, and lo, my ſheaf aroſe and ſtood upright, and your ſheaves ſtood round about, and made obeiſance to my ſheaf. And his brethren ſaid

ſaid unto him, Shalt thou indeed have dominion over us? And they hated him the more for his dreams and for his words.

It happened that his brethren went to feed their father's flock in Dothan. And Joſeph went after his brethren; but when they ſaw him afar off, they conſpired againſt him to ſlay him, and they ſaid one to another, We will tell our father that ſome evil beaſt hath devoured him. But Reuben wiſhed to deliver him out of their hands, and he ſaid, Let us not kill him, but caſt him into this pit, that is in the wilderneſs. And they followed his counſel, and caſt him into the pit, which then

contained no water. A company of Iſhmaelites from Gilead paſſed by at this time, with their camels, bearing ſpicery, balm, and myrrh, which they were carrying into Egypt. And Judah ſaid unto his brethren, Let us ſell Joſeph to the Iſhmaelites, and let not our hands be upon him, for he is our brother and our fleſh: And Joſeph was ſold for twenty pieces of ſilver. And his brethren killed a kid, and dipt his coat in the blood thereof. And they brought it unto their father, and ſaid, This have we found. And Jacob knew it, and believing that Joſeph was devoured by an evil beaſt, he rent his cloaths, and put ſackcloth on his loins, and refuſed all comfort, ſaying, I will

go

go down into the grave to my ſon, mourning. Thus wept his father for him. But Joſeph was carried into Egypt and ſold to Potiphar, the captain of Pharaoh's guard. And the Lord was with him, and proſpered him, and he found favour in the ſight of his maſter. But by the wickedneſs of Potiphar's wife, he was caſt into the priſon, where the king's priſoners were bound. Here alſo the Lord continued to ſhew him mercy, and gave him favour in the ſight of the keeper of the priſon. And all the priſoners were committed to his care, amongſt whom were two of Pharaoh's officers, the chief of the butlers and the chief of the bakers. And Joſeph interpreted the dreams

of the king's ſervants, and his interpretation being true, the chief butler recommended him to Pharaoh, who had dreamed a dream, which Joſeph thus ſhewed unto him. Behold there ſhall come ſeven years of great plenty, throughout all the land of Egypt: And there ſhall ariſe, after them, ſeven years of famine, and all the plenty ſhall be forgotten in the land of Egypt, and the famine ſhall conſume the land.

And the King ſaid unto Joſeph, Foraſmuch as God hath ſhewn thee all this, thou ſhalt be over mine houſe, and according to thy word ſhall all my people be ruled. And Joſeph gathered up all the food of the

the ſeven years, and laid up the food in ſtorehouſes. Then the ſeven years of dearth began to come, as Joſeph had foretold. But in all the land of Egypt there was bread, and people from all countries came unto Joſeph to buy corn, becauſe the famine was ſore in all the lands. Now amongſt thoſe that came, were the ten ſons of Jacob, from the land of Canaan. And Joſeph ſaw his brethren, and he knew them, but made himſelf ſtrange unto them, and ſpoke roughly to them, ſaying, "Ye are ſpies." And they ſaid, Thy ſervants are twelve brethren, the ſons of one man in the land of Canaan; and behold the youngeſt is this day with our father, and one is not.

But Joſeph ſaid unto them, Ye ſhall not go forth hence, except your youngeſt brother come hither. Let one of your brethren be bound in priſon, and go ye to carry corn for the famine of your houſes, and bring your youngeſt brother unto me. And their conſciences reproached them, and they ſaid one to another, We are verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us, and we would not hear; therefore is this diſtreſs come upon us. And they knew not that Joſeph underſtood them, for he ſpake unto them by an interpreter. And he turned himſelf about from them, and wept; and returned to them again, and communed

muned with them; and took from them Simeon, and bound him before their eyes. And they returned unto Jacob their father, in the land of Canaan, and told him all that had befallen them. And Jacob, their father, ſaid unto them, "Me have ye bereaved of my children: Joſeph is not, and Simeon is not, and ye will take Benjamin away alſo. But my ſon ſhall not go down with you, for his brother is dead, and he is left alone: If miſchief befal him in the way in which ye go, then ſhall ye bring down my grey hairs with ſorrow to the grave." But the famine continued ſore in the land; and when they had eaten up the corn, which they had brought out of Egypt, Jacob

cob ſaid unto them, Go again, and buy us food. And if it muſt be ſo, now take alſo your brother Benjamin, and ariſe and go unto the man. And they brought preſents unto Joſeph, and bowed themſelves to him to the earth. And he aſked them of their welfare, and ſaid, Is your father well? Is he alive? And he lifted up his eyes, and ſaw Benjamin his brother; and his bowels did yearn towards his brother; and he ſought where to weep, and he entered his chamber and wept there. And he waſhed his face, and went out, and refrained himſelf. Then he commanded the ſteward of his houſe, ſaying, Fill the men's ſacks with food, as much as they can carry, and

and put my cup, the ſilver cup, into the ſack of Benjamin, the youngeſt. And the ſteward did according to the word that Joſeph had ſpoken. As ſoon as the morning was light, the men were ſent away, they and their aſſes. But Joſeph commanded his ſteward to follow them, and to ſearch their ſacks, and to bring them back. And when Judah and his brethren were returned into the city, Joſeph ſaid unto them, "What deed is this that ye have done? The man in whoſe hands the cup is found, he ſhall be my ſervant; and as for you, get you in peace unto your father." But they ſaid, "Our father will ſurely die, if he ſeeth that the lad is not with us; and we ſhall bring down the

the grey hairs of thy ſervant our father with ſorrow to the grave." Then Joſeph could not refrain himſelf before all them that ſtood by him; and he cried, Cauſe every man to go out from me; and there ſtood no man with him, whilſt Joſeph made himſelf known unto his brethren. And he wept aloud, and ſaid unto his brethren; I am Joſeph; doth my father yet live? And his brethren could not anſwer him, for they were troubled at his preſence. And Joſeph ſaid unto his brethren, Come near to me, I pray you; and they came near: And he ſaid, I am Joſeph your brother, whom ye ſold into Egypt. Now therefore be not grieved, nor angry with yourſelves, that

that ye ſold me hither; for God did ſend me before you, to ſave your lives by a great deliverance. Haſte you, and go up to my father, and ſay unto him, Thus ſaith thy ſon Joſeph; God hath made me lord of all Egypt; come down unto me, tarry not. And thou ſhalt dwell in the land of Goſhen, and thou ſhalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou haſt. And there will I nouriſh thee; for yet there are five years of famine; leſt thou, and thy houſhold, and all that thou haſt, come to poverty. And behold your eyes ſee, and the eyes of my brother Benjamin, that it is my mouth which

ſpeaketh

ſpeaketh unto you. And you ſhall tell my father of all my glory in Egypt, and all that you have ſeen; and ye ſhall haſte, and bring down my father hither.

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover, he kiſſed all his brethren, and wept upon them; and after that, his brethren talked with him. And the fame thereof was heard in Pharaoh's houſe; and it pleaſed Pharaoh well, and his ſervants. And Pharaoh ſaid unto Joſeph, Invite hither thy father, and his houſhold; and I will give them the good of the land of Egypt; and they ſhall eat the fat

of

of the land. And the ſpirit of Jacob was revived when he heard theſe tidings; and he ſaid, My ſon is yet alive; I will go and ſee him before I die. And he took his journey, with all that he had. And Joſeph made ready his chariot, and went up to meet Iſrael, his father, to Goſhen; and preſenting himſelf unto him, he fell on his neck, and wept on his neck for ſome time. And Joſeph placed his father, and his brethren; and gave them a poſſeſſion in the land of Egypt, in the beſt of the land, as Pharaoh had commanded.

THIS intereſting ſtory contains a variety of affecting incidents; is related with the moſt beautiful ſimpli-

city; and furniſhes many important leſſons of inſtruction. It diſplays the miſchiefs of parental partiality; the fatal effects of envy, jealouſy, and diſcord amongſt brethren; the bleſſings and honours with which virtue is rewarded; the amiableneſs of forgiving injuries; and the tender joys which flow from fraternal love and filial piety. Different in other reſpects as your lot may be from that of Joſeph, you have a father, my dear Alexis, who feels for you all the affection which Iſrael felt, and who hopes he has a claim to the ſame generous return of gratitude. You have brothers and ſiſters, who are ſtrangers to hatred, who bind you to their boſoms, and whoſe happineſs

pineſs is inſeparable from yours: And you are under the protection and authority of that eternal Being, the God of Abraham, of Iſaac, and of Jacob, who ſees, approves, and will exalt the virtuous *(m)*.

(m) In relating the hiſtory of Joſeph, an incident, which reflects the higheſt honour on his character, has been omitted, becauſe to my younger readers it admits of no explanation, and might wound the native modeſty of thoſe, who are farther advanced in years. There is a delicacy and ſenſe of decency in the mind of an ingenuous youth, which ſhields him more powerfully from ſeduction, than the beſt leſſons of morality, or the brighteſt examples of ſelf-government. This tender ſhoot of vernal life is often injured by improper culture; it ſhrinks at the ſuggeſtion of every looſe idea; and is blaſted by their frequent and unſeaſonable repetition.

GOOD-NATURED CREDULITY.

A Chaldean Peaſant was conducting a goat to the city of Bagdat. He was mounted on an aſs, and the goat followed him, with a bell ſuſpended from his neck. "I "ſhall ſell theſe animals, ſaid he to "himſelf, for thirty pieces of ſilver; "and with this money I can purchaſe "a new turban, and a rich veſtment "of taffety, which I will tie with a "ſaſh of purple ſilk. The young "damſels will then ſmile more fa-"vourably upon me; and I ſhall be "the fineſt man at the Moſque."

Whilſt

Whilſt the Peaſant was thus anticipating in idea his future enjoyments, three artful rogues concerted a ſtratagem to plunder him of his preſent treaſures. As he moved ſlowly along, one of them ſlipped off the bell from the neck of the goat, and faſtening it, without being perceived, to the tail of the aſs, carried away his booty. The man riding upon the aſs, and hearing the ſound of the bell, continued to muſe without the leaſt ſuſpicion of the loſs which he had ſuſtained. Happening however, a ſhort while afterwards, to turn about his head, he diſcovered, with grief and aſtoniſhment, that the animal was gone, which conſtituted ſo conſiderable a part of his riches:

And he inquired, with the utmoſt anxiety, after his goat, of every traveller whom he met.

The ſecond rogue now accoſted him, and ſaid, "I have juſt ſeen in yonder fields, a man in great haſte, dragging along with him a goat." The Peaſant diſmounted with precipitation, and requeſted the obliging ſtranger to hold his aſs, that he might loſe no time in overtaking the thief. He inſtantly began the purſuit, and having traverſed, in vain, the courſe that was pointed out to him, he came back fatigued and breathleſs to the place from whence he ſet out; where he found neither his aſs, nor the deceitful informer, to whoſe care he

he had entruſted him. As he walked penſively onwards, overwhelmed with ſhame, vexation, and diſappointment, his attention was rouſed by the loud complaints and lamentations of a poor man, who ſat by the ſide of a well. He turned out of the way to ſympathiſe with a brother in affliction, recounted his own misfortunes, and inquired the cauſe of that violent ſorrow, which ſeemed to oppreſs him. Alas! ſaid the poor man, in the moſt piteous tone of voice, as I was reſting here to drink, I dropped into the water a caſket full of diamonds, which I was employed to carry to the Caliph at Bagdat; and I ſhall be put to death on the ſuſpicion of having ſecreted ſo valuable

a treaſure. Why do not you jump into the well in ſearch of the caſket, cried the Peaſant, aſtoniſhed at the ſtupidity of his new acquaintance? Becauſe it is deep, replied the man, and I can neither dive nor ſwim. But will you undertake this kind office for me, and I will reward you with thirty pieces of ſilver? The Peaſant accepted the offer with exultation, and whilſt he was putting off his caſſock, veſt, and ſlippers, poured out his ſoul in thankſgivings to the holy Prophet, for this providential ſuccour. But the moment he plunged into the water, in ſearch of the pretended caſket, the man, (who was one of the three rogues that had concerted the plan of robbing him) ſeized

ſeized upon his garments, and bore them off in ſecurity to his comrades.

THUS, through inattention, ſimplicity, and credulity, was the unfortunate Chaldean duped of all his little poſſeſſions; and he haſtened back to his cottage, with no other covering for his nakedneſs, than a tattered garment which he borrowed on the road *(n)*.

(n) This ſtory is ſaid to have been written by an Arabian author: But I have taken the liberty of deviating from the original, and of making additions to it.

An easy and instructive EXPERIMENT.

IT was a clear froſty day: The ſun ſhone bright, and the ground was covered with ſnow, when Euphronius invited Alexis, Lucy, Emilia, and Jacobus to aſſiſt him in a little experiment, which he thought would contribute to their inſtruction, and amuſement. He took four pieces of woollen cloth, equal in dimenſions, but of different colours; one being *black*, another *blue*, a third *brown*, and a fourth *white*: And having choſen a proper ſituation, he laid them all, very near each other, on the

the ſurface of the ſnow. In a few hours, the black piece of cloth had ſunk conſiderably below the ſurface; the blue almoſt as much; the brown a little; but the white remained preciſely in its firſt poſition *(o)*.

Observe, ſaid Euphronius, how varied is the influence of the ſun's rays on different colours? They are abſorbed, and retained by the *black*; and in the piece of cloth before us, they have produced ſuch a ſtrong and durable heat, as to melt the ſnow underneath. Their effect on *blue* is nearly ſimilar; but they ſeem not to penetrate the *white:* And the piece

(o) See Franklin's Obſervations,

of

of that colour, by having no warmth communicated to it, ſtill continues on the ſurface of the ſnow.

THIS little experiment teaches you, Emilia, that white hats will afford the beſt defence to your complexion; but that they ſhould have dark linings, to abſorb the rays of light which are reflected from the earth. You may learn from it, Alexis, that cloaths of a light colour are beſt adapted to ſummer, and to hot climates; that black ſubſtances acquire heat ſooner, and retain it longer than any other; and that fruit walls, drying ſtoves, &c. ſhould be painted black. Other inferences I ſhall leave to you the pleaſure of diſcovering.

Allow

Allow me only to remind you, that knowledge and virtue may be juſtly compared to rays of light; and that it is my warmeſt wiſh, and higheſt ambition, that your heart and underſtanding may unite the qualities of the two oppoſite colours you have been contemplating. May your mind be quick in the reception, and ſteady in the retention of every good impreſſion! And may the luſtre of your endowments be reflected on your brothers, ſiſters, and friends!

THE DOG.

MY Dog, the truſtieſt of his kind,
With gratitude enflames my mind;
I mark his true, his faithful way,
And in my ſervice, copy Tray.

GAY'S FABLES.

A Water Spaniel, belonging to a neighbour, was a frequent, and always a moſt welcome gueſt in the family of Euphronius. Her placid looks, gentle manners, and aſſiduity to pleaſe, rendered her equally the favourite of the ſervants, and of the children. It happened that there was a general alarm concerning mad dogs in Mancheſter; and to guard againſt danger,

danger, Sylvia was cloſely confined to her kennel. A week elapſed without a ſingle viſit from her; no one knew the cauſe of her abſence, and all lamented it. She at length returned; the children flocked with joy and eagerneſs around her; but they beheld her trembling, feeble, and emaciated. She crawled over the kitchen floor; looked wiſtfully at Emilia; then at Jacobus; then at Lucy: Advancing a ſtep forwards, ſhe licked the hand of Alexis, which was ſtretched forth to ſtroke her, and expired at his feet, without a groan. The children at firſt ſtood ſilent, and motionleſs; a guſh of tears ſucceeded; and Euphronius, though pleaſed with the ſenſibility they ſhewed,

ed, thought it neceſſary to ſoften the impreſſion which this affecting incident produced. He endeavoured to withdraw their attention from Sylvia, by deſcribing the qualities, and relating the hiſtory of the ſpecies at large. I am not ſurpriſed, ſaid he, that you ſhould lament the loſs of an animal, whom nature ſeems to have peculiarly formed, to be the favourite and friend of man. The beauty of his ſhape, his ſtrength, agility, ſwiftneſs, courage, generoſity, fidelity, and gratitude, command our attachment, and give him the juſteſt claim to our care and protection. In obedience and docility, he ſurpaſſes every other quadruped: and ſo perfectly is he domeſticated, that Mr. Buffon

Buffon obſerves, he aſſimilates his character to that of the family in which he lives. Amongſt the proud he is diſdainful, and churliſh amongſt clowns.

In Congo, Angola, and in South America, where dogs are found wild, they unite in packs, and attack the fierceſt animals of the foreſt. On the ſouthern coaſt of Africa, it is ſaid, there are dogs that neither bark nor bite; and their fleſh is highly valued by the Negroes *(p)*. The fleſh of this animal is alſo conſidered as a dainty by the Chineſe, and public ſhambles are erected for the ſale

(p) See Brookes' Natural Hiſtory.

of it. In Canton particularly there is a ſtreet appropriated to that purpoſe; and what is very extraordinary, whenever a dog-butcher appears, all the dogs in the place purſue him in full cry. They know their enemy, and perſecute him as far as they are able *(q)*.

THE influence of climate, and the efforts of art, have produced many varieties in the breed of dogs. The Britiſh Maſtives were ſo famous amongſt the Romans, that their Emperors appointed an officer in this iſland, to train them for the combats of the Amphitheatre. Three of theſe

(q) See Goldſmith's Hiſtory of the Earth.

were

were eſteemed a match for a Bear, and four for a Lion. But an experiment was made in the Tower by King James the Firſt, from which it appeared that three Maſtives conquered this noble animal. Two of them were diſabled in the conflict; but the third forced the Lion to ſeek his ſafety by flight *(r)*. The Britiſh Maſtives were alſo educated for war, and were employed by the Gauls in their battles, as we learn from Strabo *(s)*. I ſhall conclude this account with the natural hiſtory of the Dog, as delivered by Linnæus.

(r) See Stowe's Annals; Pennant's Zoology; Camden's Britannia.

(s) Lib. IV.

The Dog eats fleſh, and farinaceous vegetables; but not greens. His ſtomach digeſts bones. He uſes the tops of graſs as a vomit; and laps his drink with his tongue. His ſcent is moſt exquiſite, when his noſe is moiſt: He treads lightly on his toes; ſcarcely ever ſweats; but when hot lolls out his tongue. He generally walks round the place on which he intends to lie down. His ſenſe of hearing is very quick when aſleep: He dreams. The female goes with young ſixty-three days; and commonly brings from four to eight puppies at a birth. The male puppies reſemble the dog; the female the bitch. He is the moſt faithful of all animals; is very docible; hates

ſtrange

ſtrange dogs; ſnaps at a ſtone which is thrown at him; howls at certain muſical notes; and barks at ſtrangers. This quadruped is rejected by the Mahometans.

RESPECT AND DEFERENCE DUE TO THE AGED.

AN aged Citizen of Athens coming late into the public Theatre of that city, ſo celebrated for arts and learning, found the place crowded with company, and every ſeat engaged. Though the ſpectators were his countrymen, and moſt of them young perſons, no one had the politeneſs or humanity to

make room for him. But when he paſſed into the part which was allotted to the Lacedemonian Ambaſſadors, and their attendants, they all roſe up, and accommodated the old Gentleman with the beſt, and moſt honourable ſeat amongſt them. The whole company were equally ſurpriſed, and delighted with this inſtance of urbanity, and expreſſed their approbation by loud plaudits. "*The Athenians perfectly well underſtand the rules of good manners*;" ſaid one of the Ambaſſadors in return for this compliment; "*but the Lacedemonians practice them.*"

CICERO.

GAMING.

GAMING (t).

THAT the love of gaming has its foundation in avarice, is an undoubted truth; but it proceeds from a ſpecies of covetouſneſs, differing from every other. Salluſt, in his character of Cataline, has given us an exact definition of it; *Alieni appetens, ſui profuſus*; *Profuſe of his own, greedy of the property of another.* The deſtructive conſequences of this vice will be evinced by the melancholy hiſtory of Lyſander. This unfortunate youth was the only ſon

(t) This is a juvenile production, written when the author was at ſchool.

of Hortenſius, a gentleman of large fortune; who with a paternal eye watched over his education, and ſuffered no means to be neglected, which might promote his future uſefulneſs, honour, or happineſs. Under ſuch tuition, he grew up improving in every amiable accompliſhment. His perſon was graceful, and his countenance the picture of his ſoul, lively, ſweet, and penetrating. By his own application, and the aſſiſtance of ſuitable preceptors, he was maſter of the whole circle of ſciences; and there was nothing now wanting, to form the compleat gentleman, but travelling. The tour of Europe was therefore reſolved upon, and a proper perſon provided

provided to attend him. Lyſander and his tutor accordingly ſet out. I paſs over in ſilence the ſad parting of the good old Gentleman and his beloved ſon. The ſcene may be conceived, but cannot be expreſſed. Hortenſius however had this conſolation, that Lyſander was likely to reap every advantage from ſuch a temporary ſeparation. Our travellers directed their courſe to France; and croſſed the ſea at Dover, with an intention to pay their firſt viſit to Paris. Here Lyſander had difficulties to ſurmount, of which he was little appriſed: He had been bred up in ſhades and ſolitude, and had no idea of the active ſcenes of life. It is eaſy to imagine therefore his ſurpriſe at being

being tranſported, as it were, into a new world. He was delighted with the elegance of the city, and the crowds of company that reſorted to the public walks. He launched into pleaſures; and was enabled to commit a thouſand extravagances by the ample ſupplies of money which a fond father allowed him. In vain his tutor repreſented to him the imprudence of his conduct: captivated with the novelty of every thing around him, he was deaf to all his remonſtrances. He engaged in an intrigue with a woman of the moſt infamous character; who in a ſhort time reduced him to the neceſſity of making freſh demands upon his father. The indulgent Hortenſius, with

with a few reprimands for his profuſion, and admonitions to œconomy, remitted him conſiderable ſums. But theſe were not ſufficient to ſatisfy an avaricious miſtreſs; and aſhamed to expoſe himſelf a ſecond time to his father, he had recourſe to fortune. He daily frequented the gaming tables; and elated with a trifling ſucceſs at the beginning, gave up every other pleaſure for that of rattling the dice. Sharpers were now his only companions, and his youth and inexperience made him an eaſy prey to their artifice and deſigns. His father heard of his conduct with inexpreſſible ſorrow. He inſtantly recalled him home; but alas! the return to his native country did not reſtore

him

him to his natural diſpoſitions. The love of learning, generoſity, humanity, and every noble principle were ſuppreſſed; and in their place the moſt deteſtable avarice had taken root. The reproofs of a father, ſo affectionate as Hortenſius, were too gentle to reclaim one confirmed in vicious habits. He ſtill purſued the ſame unhappy courſe, and at length, by his diſſolute behaviour, put an end to the life of the tendereſt of parents. The death of Hortenſius had at firſt a happy effect upon the mind of Lyſander; and by recalling him to a ſenſe of reflection, gave ſome room to hope for reformation. To confirm the good reſolutions he had formed, his friends urged him to marry.

marry. The propoſal not being diſagreeable to him, he paid his addreſſes to Aſpaſia, a lady poſſeſſed of beauty, virtue, and the ſweeteſt diſpoſitions. So many charms could not but impreſs a heart, which filial grief had already in ſome meaſure ſoftened. He loved and married her; and by her prudent conduct, was prevailed upon to give up all the former aſſociates of his favourite vice. Two years paſſed in this happy manner, during which time Aſpaſia bleſſed him with a ſon. The little darling had united in him all *the father's luſtre and the mother's grace.* Lyſander often viewed him with ſtreaming eyes of tenderneſs, and he would ſometimes cry out,

"Only,

"Only, my ſon, avoid thy father's "ſteps, and every felicity will at- "tend thee." About this time it happened that ſome buſineſs of importance required his preſence in London. There he unfortunately met with the baſe wretches who had been his old acquaintance: And his too eaſy temper complying with their ſolicitations, again he plunged into the abyſs of vice and folly. Aſpaſia, wondering at the long abſence of her huſband, began to entertain the moſt uneaſy apprehenſions for him. She wrote him a tender and endearing letter; but no anſwer was returned. Full of terror and anxiety, ſhe went in perſon to inquire after her Lyſander. Long was it before ſhe

ſhe heard the leaſt tidings of him. At length, by accident, finding his lodgings, ſhe flew to his chamber, with the moſt impatient joy, to embrace a long loſt huſband. But ah! who can paint the agony ſhe felt at the ſight of Lyſander weltering in his gore, with a piſtol clenched in his hand! That very morning he had put an end to his wretched being. A paper was found upon the table, of his own hand writing, which imported that he had entirely ruined himſelf and a moſt amiable wife and child, and that life was inſupportable to him.

RIVALSHIP WITHOUT ENMITY; EMULATION WITHOUT ENVY.

DEMOSTHENES, a celebrated Grecian Orator, was born at Athens, near four hundred years before the Chriſtian Æra. He was remarkable for the ſimplicity and energy of his eloquence. It is ſaid that he copied the Hiſtory of Thucydides no leſs than eight times, to acquire a nervous and majeſtic diction; and that his thirſt after knowledge was ſo great, as to lead him to purſue his ſtudies in a ſubterranean apartment, that he might be free from noiſe, diſturbance, or interruption.

ÆSCHINES

Æschines was alſo an eminent Orator of Greece, and cotemporary with Demoſthenes. He preferred an indictment againſt Cteſiphon, as a pretext for the accuſation of his rival Demoſthenes. A day was appointed for the trial, and no cauſe ever excited ſuch general curioſity, or was conducted with greater pomp and ſolemnity. People aſſembled from every part of Greece, to be ſpectators of the conteſt between theſe two great maſters of rhetoric. The inclinations of the Citizens were favourable to Æſchines; but ſuch was the prevailing eloquence of his antagoniſt, that he loſt his cauſe, and was ſentenced to baniſhment. He retired to the Iſland of Rhodes; where he eſta-

bliſhed a School of Oratory, which continued to flouriſh many centuries afterwards. He commenced his Lectures with the Oration which he had delivered juſt before his exile; and it was highly applauded by the audience. But when he recited the anſwer of Demoſthenes, his hearers redoubled their expreſſions of admiration. Æſchines, ſo far from feeling any emotions of envy at this ſecond triumph of his rival, cried out with rapture, *How great, my friends, would have been your tranſport, had you heard Demoſthenes himſelf deliver this oration, with thoſe invincible powers of elocution for which he is ſo juſtly and univerſally celebrated?*

When Æſchines was condemned to baniſhment, Demoſthenes exulted not in the victory which he had obtained; but followed his rival to the ſhip in which he was to embark, and conſtrained him to accept of a ſum of money, to defray the expences of his voyage, and to procure for him an eaſy ſettlement at Rhodes. Impreſſed with this affecting inſtance of generoſity, the exiled Orator with admiration exclaimed, *How deeply muſt I regret the loſs of a country, in which I have received ſuch liberal aſſiſtance from a profeſſed enemy, as I cannot expect even from a friend in any other part of the world?*

Cicero.

VIRTUOUS FRIENDSHIP EXTENDS BEYOND THE GRAVE.

EMILIA had been ſlightly indiſpoſed ſeveral days; but not in ſuch a manner, as to confine her from the chearful ſociety of her brothers and ſiſters. Whilſt ſhe was ſtanding in the midſt of them, a fainting fit ſuddenly overpowered her, and ſhe fell down as it were lifeleſs on the floor. She was ſoon recovered by the tender offices of Sophronia; but the affecting image of death, which the children had ſeen, continued for ſome time to impreſs their minds with ſorrow and terror. Alexis,

lexis, in the evening, accompanied his father into the fields. The path which they purſued led them to the banks of the Irwell; where they ſtopped to contemplate its winding ſtream and checquered ſides. The ſtump of a tree, overſhadowed by a neighbouring oak, afforded them a comfortable ſeat; and Euphronius began to expatiate on the wiſdom and goodneſs of Providence, in watering the earth with rivers, which flow into the ſea, and are again returned in fertiliſing ſhowers. Alexis made no reply; and Euphronius obſerving that he was loſt in thought, inquired what ſubject ſo deeply engaged his attention. The youth ſaid with a ſigh, I have been early taught to ſee,

admire, and reverence the Deity in all his works; but more particularly in the ſtructure of man; in his preſent enjoyments, and future expectations. The moral affections you have cultivated in my heart with aſſiduous care; and I have fondly believed that the exerciſe of them will conſtitute my chief felicity through all eternity. Oh! that the pleaſing deluſion had been ſtill continued! This morning I was ſhocked with the apparent death of my beloved Emilia; but it was ſome conſolation to my mind, that we ſhould hereafter meet again; renew our fond regard; and for ever live together in the ſame endearing connection which now ſubſiſts between us. In this hope,

hope, it ſeems, I was miſerably miſtaken. A learned Divine, whoſe works I have juſt been reading, aſſerts with confidence, that in Heaven, the virtuous of all ages, paſt, preſent, and to come, will dwell together, as in one univerſal family, without perſonal partialities or diſtinction.

The doctrine, I truſt, is falſe, replied Euphronius, with ſome emotion; for Heaven, methinks, would not be ſo to me if it were true. But I correct myſelf, Alexis: On a ſubject of ſuch uncertainty, we ſhould ſpeak with an awful reliance on that great Being, who perfectly knows our frame, and what will beſt pro-

mote our happineſs. With ſuch ſentiments of reverence let us purſue the intereſting theme; and inquire whether reaſon and revelation do not juſtify the hope, that we ſhall hereafter be united to our virtuous relations and friends; and enjoy, with increaſing delight, all thoſe tender attachments, which, in the preſent ſtate, ſweeten both ſocial and domeſtic life.

One of the ſtrongeſt arguments for the future exiſtence of the ſoul, derived from the light of nature, is the dread which we feel of annihilation, and our ardent deſires after immortality. Have we not the like anxiety, again to be reſtored, in happier regions, to thoſe whom, in this world,

world, we have known, eſteemed, and loved? The human underſtanding ſeems to be formed for *endleſs* improvement. The faculty of *comprehenſion* is daily enlarged, till the animal machine, having acquired its full vigour, ſuffers the gradual decays of age: And as the Deity hath created nothing in vain, *capacity* may be ſuppoſed to imply *attainment*, in ſome other ſtage of our exiſtence.

But ſhall we grant to our *intellectual*, a privilege which we deny to our *moral* powers; or exclude from future growth and cultivation, the nobleſt and moſt important affections of the heart? The principle of benevolence is neither inconſiſtent with

with the partialities of friendſhip, nor with the endearments of family love; but rather originates from them, like circles on the water, widening as they flow from one common centre. Nor will the filial, parental, or fraternal charities damp the fervour of our piety to the FATHER of the Univerſe; or abate our gratitude to the great Bond of our union, and the Author of our deareſt enjoyments. The preſent life is only the commencement of thoſe improvements in knowledge and goodneſs, which we ſhall progreſſively make through all eternity. And as our kindred and friends are, in a peculiar manner, the companions of our journey here, and the objects of our

moſt

moſt virtuous affections; is it not probable that they will continue to be ſuch hereafter; and that we ſhall not only find them our *crown of rejoicing*, but that it will be our divineſt pleaſure to promote the advancement of each other in piety, glory, and felicity? The Scriptures ſpeak not explicitly concerning this intereſting point; but there are a variety of paſſages in the New Teſtament, which evidently imply that good men "will be happy hereafter "in the ſame ſeats of joy; will live "under the ſame perfect govern-"ment; and be members of the "ſame heavenly ſociety. Will not "then our neareſt relations be ac-"ceſſible to us? and if acceſſible,

"ſhall

" ſhall we not fly to them, and
" mingle hearts and ſouls again?"

" THE Theſſalonians, a little be-
" fore St. Paul wrote his firſt Epiſtle
" to them, had loſt ſome of their
" friends by death. In theſe circum-
" ſtances, he exhorts them not to
" *ſorrow like others who had no hope*;
" becauſe they might conclude cer-
" tainly from the death and reſurrec-
" tion of Jeſus, that thoſe who *had*
" *ſlept in him, God would hereafter*
" *bring with him.* He tells them *by*
" *the word of the Lord*, or as from
" immediate revelation, that a peri-
" od was coming, when Chriſt would
" deſcend from Heaven *with a ſhout*;
" *with the voice of the Arch-angel,*

" *and*

" *and with the trump of God*; and " when the friends they had loſt " ſhould be raiſed from the dead, " and together with themſelves, *ſhould* " *be caught up to meet the Lord in the* " *air, and to live for ever with him.* " But what I have in view is more " diſtinctly aſſerted in the ſecond " Chapter of this Epiſtle, Verſe 19. " *For what is our hope, our joy, our* " *crown of rejoicing? Are not even ye* " *in the preſence of our Lord Jeſus at* " *his coming?* It is moſt plainly im- " plied in theſe words, that the A- " poſtle expected to ſee and know " again his Theſſalonian converts, at " Chriſt's ſecond coming. The ſame " remark may be made on his words " in the Corinthians. *Knowing that*

" *he*,

" *he, which raiſed up the Lord Jeſus,*
" *ſhall raiſe us up alſo by Jeſus, and*
" *preſent us with you. As you have*
" *acknowledged us in part, that we are*
" *your rejoicing, even ſo ye alſo are*
" *ours in the day of the Lord Je-*
" *ſus.*" *(u)*

THUS it appears that the pleaſing idea of a re-union with our virtuous relations and friends, in the future life, is agreeable to the natural expectations of mankind; neceſſary to the exerciſe of our moſt diſtinguiſhed moral powers; and favourable to every ſentiment of gratitude, devotion, and piety. Revelation ſeems

(u) See Dr. Price's Diſſertations on Providence, Prayer, &c. p. 233.

alſo

alſo to confirm what reaſon ſo much approves; and I hope, my dear Alexis, your mind is now no longer diſquieted with deſpondency or fear. Indulge the generous affections of your heart; cheriſh the filial and fraternal love with which it glows; cultivate the valuable friendſhips you have formed; and be aſſured that what conſtitutes your preſent, will heighten your future felicity. But remember that your union in the heavenly world, can only be with the worthy and the good; and be cautious to form no other cloſe attachments, but ſuch as will merit perpetuity. If Death ſnatch from you a beloved friend, whilſt you lament the loſs, *ſorrow not as one without*

out hope or conſolation. The ſeparation, however painful, will be but for a ſeaſon; and you will have a kindred ſpirit in the regions of bliſs, to welcome your arrival there, and to conduct you into the glorious preſence of the Sovereign of the Univerſe.

O! præclarum diem, ſays Cicero, *cum ad illud divinum animorum concilium cætumque proficiſcar; cumque ex hac turba, et colluvione diſcedam! proficiſcar enim ad Catonem meum, quo nemo vir melior natus eſt, nemo pietate præſtantior!* Cic. de Senectute.

WARMTH

WARMTH IN ARGUMENT.

LORD Shafteſbury, I remember, in his excellent Characteriſtics, relates the ſtory of a Clown, who was preſent at the debates of the Doctors in the Univerſity of Oxford. Though he was equally a ſtranger to the ſubjects and the language, he ſeemed to liſten with great attention, and to receive much pleaſure from them. A Gentleman Commoner who ſtood near him, and obſerved the emotions expreſſed in his countenance, inquired what amuſement he could find in hearing ſuch diſputes, ſince it was impoſſible that he ſhould even know to which ſide the victory

inclined. *Sir*, replied the Clown, *I am not ſuch a fool as you imagine me to be; for I can eaſily ſee who is firſt put into a paſſion.* Common ſenſe dictated this obſervation to the Country Man, that he who was ſuperior in argument would maintain his compoſure of mind; whilſt his antagoniſt would naturally become violent and angry, becauſe unable to ſupport his cauſe by the force of reaſon.

HABITS OF SENSUALITY MAY BE FORMED IN EARLY YOUTH.

FLORIO and Alonzo were ſchool-fellows, and inſeparable companions at Eton. They were both pro-

profuſely ſupplied with money by their too indulgent parents; and they ſpent it, not in the purſuit of active diverſions, in the purchaſe of books, or in the offices of humanity, but in cakes, tarts, and ſweet-meats. With theſe they continually glutted themſelves; and as the head is always ſtupified when the ſtomach is overloaded; they were the greateſt dunces in the ſchool. Florio, whoſe powers of digeſtion were much feebler than thoſe of his friend, became pale and emaciated as he grew in ſtature. His appetite was nice and delicate, and he loathed every kind of food, but ſuch as afforded the moſt ſavoury and exquiſite reliſh. I have ſeen him riſe from a good dinner without eat-

ing a ſingle morſel, becauſe the meat was plainly dreſſed, and the ſauces had no poignancy. Thus he often ſtarved in the midſt of plenty; and loſt the only enjoyment, which life was capable of affording to his vitiated taſte. His fortune was ſoon expended in the gratification of his palate; and he was reduced to practice the meaneſt arts, to obtain ſupplies for freſh indulgences. He has been known to purchaſe an Ortolan with the guinea which he begged as charity; and to give for a diſh of green peaſe, a much larger ſum with which he was entruſted, for the relief of a friend in diſtreſs *(x)*.

(x) This fact is related of the late Theophilus Gibber.

ALONZO,

ALONZO, whoſe ſtrength of conſtitution converted into nouriſhment the unwholeſome paſtry which he ſo greedily devoured, became luſty, and corpulent; but his complexion was wan, his fleſh bloated, and his belly unnaturally ſwoln. His appetite was rather voracious than nice; and he conſumed as much food at one meal, as would have ſufficed, with temperance, for three. He died of an apoplexy at the age of thirty; having gorged himſelf with ſuch quantities of meat, at a public entertainment, as occaſioned a ſudden ceſſation of the animal and vital functions.

SENSUALITY is a vice which contaminates the body, depreſſes the underſtanding,

derſtanding, deadens the moral feelings of the heart, and degrades the human ſpecies from the exalted rank which they hold in the creation. It is ſhocking to read the examples of it, which both ancient and modern hiſtory afford. And as the Spartans uſed to make their ſlaves drunk, to diſplay to their children the folly and odiouſneſs of intemperance; I ſhall recite a few inſtances of extravagance in eating, as the beſt leſſons of moderation and abſtinence.

Lucullus, a Roman General, kept the moſt magnificent table; and was ſerved in the ſame ſumptuous manner, even when no gueſts were invited. His Steward, one day, made

made an apology for the dinner, which was leſs ſplendid than uſual; and hoped it would be excuſed, as there was no company. "Did you not know," ſaid the Epicure, "that "Lucullus was to eat with Lucullus "to-day?" Cicero and Pompey had heard much of his mode of living; and they were determined to ſurpriſe him, by going, without notice, to partake of his entertainment. He ordered the dinner to be ſerved in the Hall of Apollo; and it was prepared in ſo ſhort a time, and with ſo much opulence, as aſtoniſhed his viſitors. The Hall of Apollo was a private direction, underſtood by the cooks to imply, that the feaſt ſhould amount

to near twelve hundred pounds ſterling *(y)*.

MARK ANTHONY paſſed his time in revels and entertainments, whilſt he was with Cleopatra in Egypt. A young Greek, then proſecuting the ſtudy of Phyſic at Alexandria, had the curioſity to go into his kitchen, where he ſaw eight wild boars roaſting, at the ſame time, before the fire. He inquired what number of gueſts were to be at ſupper. Not more than ten, ſaid an Officer ſmiling; but it is neceſſary that every part of the animal ſhould be brought

(y) Vide Plutarch.

to

to the table in the moſt exquiſite perfection (z).

The name of Sir Iſaac Newton is not at this time more famous amongſt Philoſophers, than that of Apicius was formerly with the Roman Epicures. The Capital of the World had the honour of giving birth, at different periods of time, to three of this denomination; who were all celebrated for their gluttony. The one who was moſt eminent, lived under the reigns of Auguſtus and Tiberius, and read public Lectures on the art of Senſuality. He was the inventor of a cake which was called

(z) Id.

by

by his name; and he wrote an elaborate Treatiſe on the methods of ſtimulating the appetite, *de Gulæ irritamentis.* After ſquandering immenſe ſums of money in the moſt ſhameful luxury, he poiſoned himſelf, from an apprehenſion of being ſtarved, though he had a very ample fortune remaining.

The Emperor Heliogabalus, that monſter of cruelty and beſtiality, is ſaid to have had the brains of ſeveral hundred Oſtriches dreſſed for one diſh. ------ But it is painful to relate ſuch inſtances of depravity. The mind ſickens at the contemplation of rational and immortal beings, ſunk ſo low in the ſcale of animated nature.

ture. And it ſeems almoſt neceſſary to vindicate the honour of our ſpecies, by placing in contraſt a few oppoſite examples.

TIMOTHEUS, an Athenian Commander, of the moſt diſtinguiſhed reputation, was invited to ſup with Plato. The Philoſopher entertained him with a decent, but frugal repaſt; ſeaſoned however with ſuch chearful and inſtructive converſation, as made the General highly delighted with his reception. When he met Plato the ſucceeding day in the city, he accoſted him in a moſt friendly manner, and thanked him for the very agreeable feaſt which he had enjoyed. "For your entertainment," ſaid he, was

" was not only grateful whilſt it laſt-
" ed, but has left a reliſh which con-
" tinues to this moment." *(a)*

SOCRATES uſed to ſay, that he *eat to live*, and left to others the ſenſual ſatisfaction of *living only to eat*. Having invited a company of Gentlemen to ſupper, his wife Xantippe was aſhamed of the humble fare provided for them. " Be not anxious on that " account," ſaid Socrates; " for if " my viſitors be men of temperance " and underſtanding, they will be " well ſatisfied; and if they be of an " oppoſite character, they deſerve no " indulgence." *(b)*

(a) Cicero.
(b) Plutarch.

When Ageſilaus, King of Sparta, was preſented by the Thaſians with a large quantity of the moſt delicious eatables, and coſtly liquors, he directed the whole to be diſtributed amongſt the ſlaves, who ſerved in the camp. The Thaſians, with the utmoſt ſurpriſe, demanded the reaſon of his conduct; and he nobly replied, *It is beneath the character of men of probity and courage to provoke and corrupt their appetites with dainties. Such delicacies are fit only for ſlaves, who aſpire to no higher pleaſures than thoſe of eating and drinking; and to them I have therefore diſpoſed of your preſents (c).*

(c) Plutarch.

THE GLUTTON.

THE Glutton is an animal of the Weeſel kind, and is ſo called from his voracious appetite. He is found in the northern parts of Europe, Aſia, and America, and is uſually about three feet long, and a foot and a half high. His body is long, his legs ſhort, and he takes his prey by ſurpriſe, and not by purſuit. He climbs a tree, and lurks amongſt the thick branches of it, until a Deer or ſome other large animal paſſes underneath, upon whoſe back he impetuouſly caſts himſelf; and remaining there firm and unſhaken, by the ſtrength

ſtrength and ſharpneſs of his claws, he eats the neck, and digs a paſſage to the great blood veſſels which lie in that part. The affrighted and agoniſing Deer flies in vain. His inſatiable foe continues to feaſt upon him; and when he drops, leaves him not till he has conſumed the whole carcaſe. When the ſtomach of the Glutton has been thus gorged, he lies torpid ſeveral days, then awakes again to aſcend ſome neighbouring tree, in queſt of another adventure.

THE ſkin of this animal is covered with a fur, which is highly valued for its beauty and luſtre.

THE ASS.

THE Duke of Bridgewater's Canal terminates about a quarter of a mile from Mancheſter. One branch of it communicates with Leverpool, by the river Merſey, into which it falls below Runcorn; another is carried into the center of his Grace's Collieries at Worſeley, and by means of it this town and neighbourhood are ſupplied with large quantities of coal. Small loads are permittted to be ſold, for the benefit of the poor; and a conſiderable number of little carts, each drawn by a ſingle aſs, are conſtantly employed

to convey and diſtribute this article, ſo neceſſary to the comfort, and even to the ſupport of life.

One froſty day, about noon, Euphronius walked towards the Duke's Wharf, accompanied by Alexis and Jacobus. As they were deſcending a ſlope in the road, which the ice had rendered almoſt as ſlippery as glaſs, they turned on one ſide to make way for an Aſs, with a cart very heavily laden. The little animal exerted all his powers, and ſtrained every nerve to aſcend the brow: But all his efforts were in vain; his feet ſlided; he fell upon his knees; and the cart rolled down the declivity, dragging backwards

the affrighted Aſs. Provoked at this diſappointment, the driver laſhed the poor beaſt in the moſt unmerciful manner; yet could not, by his utmoſt ſeverity, urge him to a ſecond attempt. He remained invincible and immoveable; and as if equally conſcious of his inability and of his ſervitude, he bore with patient but inert ſubmiſſion, the cruel ſtripes that were inflicted on him.

Euphronius interpoſed in favour of the Aſs; but neither reaſon, entreaty, nor menaces availed; and the carter continued his blows till Jacobus offered the few halfpence which he had in his poſſeſſion, to bribe him to humanity. The little party

party now proceeded in their walk, and were highly entertained with the various materials for the manufactures of Mancheſter, which lay piled in heaps around them. Their reſpective uſes were conſidered, and the diverſified exertions of human art and induſtry afforded the moſt copious and pleaſing topics of converſation. Whilſt they were thus engaged, a loud huzza was heard, and the curioſity of Alexis induced him to paſs onwards to a number of men, from whom it proceeded, and who were ſtanding together in a circle on the Wharf. Juſt as he approached them, another ſhout of joy was raiſed; and he learned, that each individual preſent was deciding, by

the throw of a halfpenny, whether the Mule, or Aſs, employed in his cart, ſhould have a feed of corn at noon, or whether the value of the provender ſhould be applied to the purchaſe of ſpirituous liquors for himſelf: And whenever chance proved favourable to injuſtice and debauchery, the whole crowd united in the cry of exultation. Euphronius, ſhocked with this account, retired from the Wharf, deeming it vain to expoſtulate with men, who appeared to be devoid of all humanity, and who would have ſilenced his remonſtrances by rudeneſs and abuſe. But to his ſons, as they walked along, he explained and enforced the indiſpenſable obligation we are under, to provide

provide ſufficient ſupplies of food for every creature, that is dependent on us. And he quoted the divine command, *Thou ſhalt not muzzle the ox, when he treadeth out the corn*, as extending to all the animals, which are ſubſervient to our benefit. Intereſt indeed, with reſpect to many of them, hath conſtrained us to pay ſome attention to this duty: But the poor Aſs ſeems to be regarded, as an outcaſt of nature; and after a day of toil and drudgery, he is turned into the lanes, during the hours which ſhould be devoted to ſleep, to collect a ſcanty and precarious meal, which ſerves rather to excite, than to ſatisfy the cravings of his appetite. His tameneſs, humility, and patience,

inſtead of raiſing pity and regard, have expoſed him to contempt, to inſult, and oppreſſion. We deſpiſe his ſervices, becauſe they are purchaſed cheaply; we overload him with our burdens, becauſe he is paſſive under them; we ſcourge him with capricious ſeverity, becauſe he ſubmits to the rod; and we deny him proper ſuſtenance, becauſe he is tolerant of hunger, and contented with the weeds, which other animals reject. Yet is the Aſs, in that ſtate of freedom for which nature formed him, active, fierce and impetuous. In the deſarts of Lybia and Numidia, and in ſome parts of South America, when purſued by the hunter, he runs with amazing ſwiftneſs; and neither declivities

declivities nor precipices can ſtop his career. If attacked, he defends himſelf with courage and intrepidity: But the moment he is overpowered, his ſpirit becomes depreſſed; his ferocity deſerts him; and he ſoon contracts the dulneſs and ſtupidity, which characteriſe his ſpecies, in all thoſe countries, where he is reduced to ſervitude.

The Perſians eſteem his fleſh a very delicate repaſt; but a warm climate ſeems to be neceſſary to its tenderneſs and flavour. In proportion to his bulk, the Aſs is ſtronger than the Horſe; he is alſo more healthy, and leſs liable to ſtart, or ſtumble. He is fond of his maſter, although

ſo often abuſed by him; ſcents him at a diſtance, and diſtinguiſhes him from others in a crowd. His eyes are remarkably good, and his ſenſe of hearing is acute. The nicety of this animal is worthy of notice. He drinks only of the cleareſt ſtreams, and without putting his noſe into the water; fears to wet his feet; and turns out of the way to avoid the miry parts of a road. The period of his life extends from twenty to thirty years. Mr. Buffon ſays, that the She-Aſs exceeds the Male in longevity; which he aſcribes to the relaxation of her ſlavery, during the ſeaſons of pregnancy. But the ſame obſervation has been made of the Hare, which lives in a ſtate of nature;

ture; and it may perhaps hold true of a variety of other animals. In the Human Species it has been fully evinced, that the life of Males is much more frail, than that of Females, even in the earlieſt ſtages of it, antecedent to all hardſhip or exceſs *(d)*.

The ſkin of the Aſs is firm and elaſtic. Sieves, drums, ſhoes, and a ſort of parchment for pocket books are made of it. The Orientals alſo manufacture it into what we call ſhagreen. It is probable, that the bones of this animal, like the hide,

(d) See Dr. Price's Treatiſe on Reverſionary Payments; and Dr. Percival's Obſervations on the State of Population in Mancheſter, and other adjacent Places.

are

are of a very ſolid and compact texture. The Ancients formed them into flutes; and they are ſaid to have been peculiarly ſonorous. Aſſes' milk differs eſſentially from that of the Cow. It is neither diſpoſed to turn ſour, nor is it capable of being reduced to a curd; though, by ſtanding, it depoſites a mucilaginous part, and affords a conſiderable quantity of whey. Very little cream is obtained from it; and this cream is not convertible into butter. If the whey be evaporated, it yields a much larger proportion of ſaline and ſaccharine matter, than the milk of any other animal. From theſe qualities are derived the well-known medicinal powers of Aſſes' milk.

PRIDE

PRIDE AND PEDANTRY.

JULIUS returned from Cambridge, elated with certain academical honours, which had been conferred upon him. He had anticipated, in his imagination, the joy with which he ſhould inſpire his parents; the congratulations of his friends; and the reſpect and deference, which would be ſhewn him by all his former companions. Full of ſuch ideal importance, he received the compliments of thoſe who came to viſit him, with haughty civility, and mortifying condeſcenſion. Inſtead of obliging inquiries concerning their families or connections,

connections, he talked to them only of himſelf, or of his College acquaintance; and eagerly ſeized every opportunity of diſplaying the ſuperiority of his knowledge, and the eſtimation in which he was held by his Profeſſors, and by Fellow Commoners of the higheſt rank. His vanity and oſtentation ſoon excited univerſal diſguſt; and his pertneſs and paſſion for diſputing involved him in numberleſs quarrels. Whatever opinion was advanced, he immediately controverted it; and by puzzling his antagoniſt with definitions and logical diſtinctions, he ſeldom failed to obtain a victory, and to create an enemy. He had unfortunately adopted that ſyſtem of ſceptical

tical philoſophy, which denies exiſtence to Matter; and he ſtrenuouſly maintained, that all external objects are only things perceived by ſenſe: And what do we perceive, ſaid he, but our own ideas and ſenſations? What are light and colours, heat and cold, extenſion and figure, but ſo many ſenſations, ideas, or mental impreſſions? It is impoſſible, even in thought, to ſeparate theſe from perception; and no truth can be more ſelf evident, than that all the forms of body, both in heaven above and on the earth beneath, are mere phantaſms, and have their exiſtence in the mind alone *(e)*. By the frequent and

(e) See Biſhop Berkely and Mr. Hume.

unſea-

unſeaſonable introduction of theſe opinions, ſo contradictory to the common ſenſe and conviction of mankind, he damped the pleaſures of ſocial intercourſe, and became burthenſome to the whole circle of his father's friends. It happened, in the month of January, that he was invited to dine, with many other Gentlemen, at the houſe of Sempronius, who reſided in the country. The day was intenſely cold, and the ground was covered with ſnow. Julius, as he rode along, ſoon entered upon his favourite topic, with the companions of his viſit; and ridiculed them for ſhivering at what he had proved to be only a conceit of their own minds. Whilſt he was laughing

at

at their folly, his horſe plunged into a deep drift, and overwhelmed himſelf and his rider with ſnow. Julius, terrified with the accident, called aloud for aſſiſtance; but his fellow travellers were for ſome time deaf to his entreaties. They retorted his jokes, and would not attempt to extricate him, till he was ſtarved into a confeſſion, of the *reality of cold.* The ſnow had penetrated his cloaths, and his boots were filled with water: He therefore haſtened forward to the houſe of Sempronius, where having changed his garments, and being ſeated at the table near a glowing fire, he ſoon baniſhed all recollection of his late misfortune. The entertainment was plentiful and elegant,

and

and the guests found their appetites sharpened by the weather, and by the ride which they had taken. Julius was exceedingly hungry, and was beginning to fall voraciously upon a slice of beef, to which he had been helped, when his servant called off his attention, by a message that he delivered to him. His face being turned aside from the table, the Gentleman on his right hand conveyed away the piece of beef, and appropriated it to his own use. Julius now resumed, with eagerness, his knife and fork, but finding his plate empty, he complained, in very bitter terms, of the depredation which had been committed. The feast was suspended; and all that were present rejoiced

rejoiced in the diſappointment of Julius. They urged to him, that eating *was an ideal pleaſure, and that ſpirit can require no ſuſtenance.* Sempronius, however, politely reſtrained the general mirth on this occaſion, becauſe it was enjoyed at the expence of an individual, who had a claim to his good offices and protection; and he ſent him a freſh ſupply of beef. When the cravings of nature were ſatisfied, Julius began to feel that he was ſeated too near the fire: But he durſt not expreſs his uneaſineſs, leſt he ſhould draw upon himſelf ſome new mortification. But the heat at length became intolerable, and he ſtarted up from his ſeat, exclaiming that he ſhould be burnt to death.

Vain, however, was the attempt to change his ſituation. The chair, in which he had been ſitting, was cloſely wedged by the two contiguous ones; and he ſtood a laughing ſtock for the whole company. *Fire has no warmth in it*, ſaid one to him: Look through the windows, ſaid another, and the ſnow which you behold on the diſtant hills, will *cool* your *perception* of *heat*, by the contrary *perception* of *cold*. Julius could no longer endure the raillery, which was poured upon him. He forcibly puſhed back his chair, and took his leave of the company, by aſſuring them, that for the future it ſhould be his maxim to *think with the wiſe, and talk with the vulgar*.

JULIUS had acquired great credit at Cambridge by his compoſitions. They were elegant, animated, and judicious; and ſeveral prizes, at different times, had been adjudged to him. An Oration, which he delivered the week before he left the Univerſity, had been honoured with particular applauſe; and on his return home, he was impatient to gratify his vanity, and to extend his reputation, by having it read to a number of his father's literary friends. A party was therefore collected; and after dinner the manuſcript was produced. Julius declined the office of reader, becauſe he had contracted a hoarſeneſs on his journey; and a conceited young man, with great for-

wardneſs, offered his ſervices. Whilſt he was ſettling himſelf on his ſeat, licking his lips, adjuſting his mouth, hawking, hemming, and making other ridiculous preparations for the performance, which he had undertaken, a profound ſilence reigned through the company, the united effect of attention and expectation. Alexis, whom Euphronius had carried with him to this entertainment, employed the preſent interval in watching the countenance of Julius; and he ſympathiſed in the anxiety, which he ſaw expreſſed in every feature of his face. The reader at length began; but his tone of voice was ſo ſhrill and diſſonant, his utterance ſo vehement, his pronunciation ſo affected, his emphaſis

phaſis ſo injudicious, and his accents were ſo improperly placed, that good manners alone reſtrained the laughter of the audience. Julius was all this while upon the rack, and his arm was more than once extended, to ſnatch his compoſition from the coxcomb who delivered it. But he proceeded, with full confidence in his own elocution, uniformly overſtepping, as Shakeſpear expreſſes it, the modeſty of nature.

With ſtudied improprieties of ſpeech,
He ſoars beyond the hackney critics reach;
To *epithets* allots emphatic ſtate,
Whilſt *principals* ungraced, like lacquies wait.
Conjunction, prepoſition, adverb join
To ſtamp new vigour on the nervous line.

In monoſyllables his thunders roll,
HE, SHE, IT, AND, WE, YE, THEY, fright the ſoul.

CHURCHILL.

WHEN the Oration was concluded, the Gentlemen returned their thanks to the Author; but the compliments which they paid him, were more expreſſive of politeneſs and civility, than of a conviction of his merit. Indeed the beauties of his compoſition had been converted, by bad reading, into blemiſhes, and the ſenſe of it rendered obſcure and even unintelligible. Julius and his father could not conceal their vexation and diſappointment; and the gueſts, perceiving that they laid them under a painful

painful reſtraint, withdrew as ſoon as decency permitted, to their reſpective habitations.

THE Poet has obſerved, that

"Of all the conqueſts which vain mortals boaſt,
By wit, by beauty, or by valour won,
The firſt and faireſt in a young man's eye
Is woman's captive heart."

JULIUS panted for ſuch a victory: he believed himſelf to be the object of the ladies *admiration*; but was ambitious to be diſtinguiſhed by their *love*. And he offered his ardent vows at the ſhrine of every fair damſel, with whom he converſed. Daphne, however, was the haughty maiden, whom he wiſhed moſt to ſubdue. Againſt her heart he directed all the amorous

artillery of ancient lore; and he wooed her, not as a Venus or Minerva, but as a divinity, who united in her ſingle perſon, the graces and attributes of each nymph and goddeſs, in the heathen mythology. But as the ideas of beauty are varied by time, caprice, and faſhion, his claſſical compliments were not always acceptable. Thus when he aſcribed to her the coldneſs of Veſta, and the chaſtity of Diana, ſhe hung down her head in baſhful confuſion: but when in the poetical language of Homer, Horace, Ovid, and Tibullus, he praiſed her *oxen eyes*, *buſhy eyebrows*, *golden treſſes*, and *plump boſom*, ſhe received with diſdain the incenſe of flattery, which was formerly ſo grateful to the ladies of antiquity.

antiquity. For ſhe had taken infinite pains to pluck her eyebrows, to change from red to auburne the colour of her hair, and to contract her bulk by the trammels of whalebone. Julius in reality was not the favourite of Daphne. Modeſty, gentleneſs, and ſimplicity of manners were charms which he wanted, to render him agreeable; and her heart had been long in the poſſeſſion of a youth, who undervalued a prize which he had too eaſily obtained. To fix her roving lover, by alarming his fears and rouſing his jealouſy, ſhe liſtened, with apparent approbation, to the addreſſes of Julius; and his boaſting ſoon enſured the ſucceſs of her ſtratagem. As he was haſtening to her houſe

houſe one morning, with an ode to beauty, which he had juſt written in imitation of Anacreon, he ſaw her at a diſtance, paſſing out of a private door of the church, habited in white, and accompanied by his rival, in the dreſs of a bridegroom. As one thunder ſtruck, he ſtood appalled and motionleſs, till recovered to his ſenſes by the delivery of the following billet: "Daphne, perſuaded that Julius courted himſelf and not her, leaves him in the full enjoyment of his miſtreſs, who will remain with conſtancy the dear object of his vanity, admiration and love."

Such were the varied mortifications which Julius ſuffered. By degrees, however,

however, they produced the moſt ſalutary effects upon his mind; correcting his arrogance, humbling his pride, and teaching him the art of ſelf government. Experience convinced him, that learning is only reſpected, when it is rather concealed, than oſtentatiouſly diſplayed; that ſuperiority, when aſſumed, is ſeldom admitted, and generally rejected with ſcorn; and that to make others pleaſed with us, we muſt endeavour, by attention and proper deference, to render them ſatisfied and pleaſed with themſelves.

VANITY.

VANITY.

CICERO left Sicily, where he had been Quæſtor, full of the flattering idea, that he was the ſubject of general converſation in Italy, and that he ſhould every where be honoured with marks of the higheſt diſtinction, for the wiſdom and integrity which he had diſplayed in that arduous office. He happened to paſs through Puzzoli in the ſeaſon when crowds of company reſorted to the celebrated baths of that place. "Pray what news, ſaid one to him? Is it long ſince you came from Rome? I am

I am returning from my province, replied Cicero, with great ſurpriſe. True, obſerved another, from Africa. No, anſwered Cicero with indignation, from Sicily: you ſurely know, interpoſed a third, that he has been Quæſtor at Syracuſe." This was a farther inſtance of mortifying ignorance, for his province lay in a different part of the iſland: and Cicero, abaſhed and diſguſted, turned away from the company, to avoid any more interrogations. Reflection, however, he informs us, converted this diſappointment into a leſſon of inſtruction, and he derived advantages from it, which overbalanced the loſs of compliment and admiration *(f)*.

(f) Vid. Cic. Orat. pro Planc.

KNOW-

KNOWLEDGE.

ABOUT ten years ſince, Mr. Charles Miller of the botanic garden at Cambridge, raiſed from a ſingle grain of wheat, in a ſpace of time not much exceeding twelve months, three pecks and three quarters of corn, or about five hundred and ſeventy-ſix thouſand eight hundred and forty grains. An aſtoniſhing multiplication! produced by repeatedly dividing the ſtems, ſeparating the ſide ſhoots, and tranſplanting both.

Not leſs capable of increaſe is every ſeed of knowledge, if ſown in a fertile underſtanding, and cultivated with the ſame aſſiduity, ſkill and perſeverance. Demonſtrate to the human mind the exiſtence of God, and from this root all the attributes of the divinity branch forth; his unity, ſpirituality, eternity, immutability, omnipotence, omnipreſence, wiſdom, juſtice, and goodneſs: theſe again admit of endleſs ſubdiviſions, each enlarging with our conceptions, and affording boundleſs objects of contemplation.

Philosophy, from the moſt common appearance in nature, the fall of bodies to the ground, riſes, by a patient

patient *analyſis*, to the great law of gravitation: and having eſtabliſhed the general principle, ſhe extends it over the univerſe, explaining, by *ſyntheſis*, not only the phænomena of this earth, but the revolutions of the whole planetary ſyſtem. What a glorious harveſt of ſcience is thus opened to our view!

——————— Seiz'd in thought
On fancy's wild and roving wing I ſail,
From the green borders of the peopled earth,
And the pale moon, her duteous fair attendant;
From ſolitary Mars; from the vaſt orb
Of Jupiter, whoſe huge gigantic bulk
Dances in ether like the lighteſt leaf;
To the dim verge, the ſuburbs of the ſyſtem,
Where cheerleſs Saturn 'midſt his wat'ry moons
Girt with a lucid zone, in gloomy pomp,
Sits like an exil'd monarch: fearleſs thence
I launch

I launch into the trackleſs deeps of ſpace,
Where, burning round, ten thouſand ſuns appear,
Of elder beam; which aſk no leave to ſhine
Of our terreſtrial ſtar, nor borrow light
From the proud regent of our ſcanty day;
Sons of the morning, firſt born of creation,
And only leſs than HIM who marks their track,
And guides their fiery wheels. Here muſt I ſtop,
Or is there aught beyond? What hand unſeen
Impels me onward thro' the glowing orbs
Of habitable nature; far remote,
To the dread confines of eternal night,
To ſolitudes of vaſt unpeopled ſpace,
The deſarts of creation, wide and wild;
Where embryo ſyſtems and unkindled ſuns
Sleep in the tomb of chaos? Fancy droops,
And thought aſtoniſh'd ſtops her bold career.

MRS. BARBAULD.

BUT if we deſcend from the ſcale of immenſity, and conſider the oppo-

ſite extreme of nature, we ſhall find, that the gradations of minuteneſs are infinite, as thoſe of magnitude; and that they furniſh ſubjects of ſcience, leſs ſublime indeed, but equally inexhauſtible. Let us contemplate, for inſtance, the various claſſes of beings, from the monſtrous Hippopotamos to the ſmalleſt animalcula, which the microſcope has yet diſcovered, and we ſhall perceive the evidence of this truth. But it will appear ſtill more ſtriking to us, when we reflect, that life is probably extended far beyond the ken of the moſt piercing eye, aided by the beſt magnifiers: and life, by analogy, implies, that the animals are endued with limbs, which conſiſt of muſcles, bones, blood-veſ-

ſels

ſels and nerves. Theſe again have their component parts; the diviſibility of which ſeems to admit of no limitation.

ETHICS afford a ſpacious field for the growth and cultivation of the choiceſt ſcions of knowledge. A celebrated Poet remarks, that "the proper ſtudy of mankind is man:" and this ſtudy originates from the ſmalleſt beginnings; enlarges, as the faculties of the mind unfold themſelves, and comprehends, in its progreſs, all the powers and principles which actuate human nature, through the ſucceſſive ſtages of exiſtence. In the period of INFANCY, the appetites and ſenſes are developed, exerciſed and ſtrengthened; they give information

mation of ſurrounding objects; excite attention, complacency, ſurpriſe, and admiration; and the notices they bring, are treaſured up in the ſtore-houſe of the memory. By the frequent repetition of agreeable impreſſions, certain objects become pleaſing and familiar to the young ſpectator. He diſtinguiſhes his parents, brothers, and ſiſters; is uneaſy when they are abſent, and delighted to ſee them again. Theſe emotions ſoon conſtitute a moral attachment, which reciprocal endearments heighten, gratitude confirms, and habit renders indiſſoluble. The amuſements of CHILDHOOD, and the active purſuits of YOUTH, add, every day, ſome new link to the great chain of ſocial love. Connections are multiplied, common

intereſts

intereſts eſtabliſhed, mutual dependencies created; and the principles of ſympathy, friendſhip, generoſity, and benevolence, acquire vigour by exertion, and energy by being uncontrouled. The powers of the underſtanding and imagination now expand themſelves; curioſity is awakened, and directed to other objects beſides thoſe of ſenſe; emulation rouſes; the thirſt of knowledge ſtimulates, and the taſte for beauty, in all her varied forms, allures the mind to ſtudy and contemplation. The ſcenes of nature, at this period of life, are viewed with peculiar admiration and delight; and the ſigns of order, wiſdom and goodneſs, which are every where diſcerned, elevate

the ideas to the great Parent of the univerſe, the fountain of being, and the origin of all perfection. Devotion glows in the heart; reverence fills the thoughts; and piety exalts the ſoul to an intercourſe with God.

CHERISH, oh! generous youth, the ſacred flame, thus kindled in thy breaſt. *It will be a light to thy feet, and a lamp to thy path*; will illuminate thy faculties; ſublime thy virtues; add luſtre to thy proſperity; and diſpel, with chearing beams, the gloom of ſorrow and adverſity.

IN MANHOOD, the purſuit of wealth or of honour, the duties of marriage, the cares of a family, and the diverſified

ſified offices of each particular rank and ſtation, call forth into exertion other paſſions, or vary the force and direction of thoſe already experienced.

OLD AGE at length creeps ſlowly on: The generous affections abate in their vigour and warmth; and anxiety, ſuſpicion, fearfulneſs, and the love of money, by inſenſible degrees, take poſſeſſion of the mind. Life increaſes in value, the nearer the concluſion of it approaches; and the means of enjoyment become moſt prized, when the end, for which they are deſigned, ceaſes to be attainable.

SUCH are the weakneſſes of declining nature; which though wiſ-

dom condemns, ſhe forbids us not to pity. Happy is he, who, having ſtudied the complicated hiſtory of man, knows the ſubordination, and holds the balance of his ſeveral moral and intellectual powers: Who can gratify, and yet regulate his appetites; indulge, but moderate his paſſions; and ſetting bounds to all, maintain inviolate the ſupremacy of reaſon.

Thus it appears, that in Theology, Natural Philoſophy, and Ethics, the ſeeds of knowledge, when cultivated with induſtry and judgment, yield an aſtoniſhing and inconceivable increaſe. The analogy may be extended to various other branches of

of learning; and the ſame important truth will be manifeſt in all. Thankful, devoutly thankful, ſhould thoſe be, to the Sovereign Diſpenſer of good, who are permitted to reap this glorious harveſt. For if the acquiſition of wealth, or the attainment of power, be juſtly deemed ſubjects of gratitude and praiſe, how much more ſo are the riches of ſcience, and the empire over nature, which is her dowry?

He that hath treaſures of his own,
May quit a cottage or a throne;
May leave the world,—to dwell alone,
Within his ſpacious mind.
Locke has a ſoul
Wide as the ſea,

Calm

Calm as the night,
Bright as the day;
There may his vaſt ideas play,
Nor feel a thought confin'd.

WATTS.

THE exerciſe and improvement of the intellectual powers, will probably conſtitute no inconſiderable part of the employment and felicity of man, in a future life. And the preſent ſtate may be regarded, as probationary of the underſtanding, as well as of the heart. Different circumſtances call forth into action different virtues and different talents; and the perfection of the human character appears to conſiſt in the number and energy of both, which are found united in

it.

it. A variety in the purſuits of knowledge, ſhould therefore ſeem to be moſt conducive to the growth and vigour of our ſeveral faculties. For the activity of the mind, like that of the body, is increaſed by multiplying and diverſifying its exerciſes. The brawny arms of the Blackſmith, and the ſtrong back of the Porter, are produced by the long continued exertion of particular muſcles; but ſuch partial ſtrength is not to be compared with the agility we ſee diſplayed by thoſe, who have almoſt every moving fibre at command.

By an unwearied application to one branch of learning, a man may perhaps become a proficient in it. But the

the leſs confined his views are, the more eaſy and ſecure will be the attainment; becauſe the ſciences, whilſt they invigorate the underſtanding, elucidate each other. It is a fact, I believe, not to be controverted, that the moſt diſtinguiſhed Phyſicians, Philoſophers, and Metaphyſicians, in ancient as well as modern times, have been perſons of univerſal erudition. The names of Hippocrates, Ariſtotle, Cicero, Pliny, Bacon, Boyle, Locke, Newton, Hoffman, Haller, Voltaire, Bolingbroke, and Prieſtley, authenticate the remark, and encourage our imitation.

I CANNOT conclude, without noticing the illiberal cenſures we are apt

apt to paſs on thoſe purſuits of knowledge, which do not ſeem immediately ſubſervient to the benefit of mankind. There are duties which we owe to ourſelves, as well as to ſociety; and he is uſefully and honourably employed, whatever be his ſtudy, who is exalting the powers of his own mind, and qualifying himſelf, as a rational being, for the enjoyments of immortality. We ſhould remember alſo, that active talents, however acquired, are capable, at the will of the poſſeſſor, of being applied to the moſt important purpoſes of life. The profound Mathematician, who has acquired the habits of induſtry and accuracy, can deſcend from the inveſtigation of the beauty

of

of ideas, and the harmony of proportions, to improve the ſtructure of a machine, aſcertain the variations of the needle, or calculate a Nautical Almanack. The Aſtronomer, Antiquary, and Critic, may unite their labours to fix the doubtful dates of Hiſtory, by eſtabliſhing a juſt Chronology; or to clear the obſcurities, and to confirm the evidence of the Sacred Scriptures. And the Naturaliſt may drop the chace of butterflies, and the collection of inſects, to exerciſe, in his country's ſervice, the knowledge which he has attained of their ſpecies, habitudes, and properties. Not long ſince a kind of worms burrowed in the timber, uſed for ſhip-building, in the Royal Dock-Yards

Yards of Sweden; and became every year more numerous and deſtructive. The King ſent the celebrated Linnæus from Stockholm, to inquire into the cauſe, and to diſcover a remedy for this growing evil. He found that the worm was produced from a ſmall egg, depoſited by a fly or beetle, in the little roughneſſes on the ſurface of the wood; from whence the worm, as ſoon as it was hatched, began to eat into the ſubſtance of the timber; and after ſome time came out again a fly of the parent kind, leaving behind its little eggs. Linnæus knew that the month of May was the only ſeaſon, in which the fly laid theſe eggs; and he directed all the green timber to be thrown into the

the ſea, before this ſeaſon commenced, and to be kept under water till the end of it. The flies being thus deprived of their uſual neſts, could not increaſe; and the ſpecies, in a ſhort time, was either deſtroyed, or obliged to migrate to ſome other part of the country *(g)*.

Nor are theſe obſervations to be confined to ſcientific purſuits; for they hold equally true of ſkill in the mechanic arts. I have been informed that many of the workmen, who invented and executed the curious baubles in Mr. Cox's Muſeum, are now employed, to the greateſt ad-

(g) See Franklin's Obſervations and Experiments.

vantage,

vantage, in conſtructing vaſt engines for the Collieries at Whitehaven.

COWARDICE AND INJUSTICE; COURAGE AND GENEROSITY.

A Little boy was amuſing himſelf with a top, which he whipped with great expertneſs, on the flags in one of the ſtreets of Mancheſter. An older and more luſty boy, happening to paſs that way, ſnatched up the top, and would have eſcaped with it, if the proprietor had not laid hold of his coat, and prevented his flight. Remonſtrances however were vain; and when the little boy offered to wreſt the top out

of his hand, with more ſpirit than ſtrength, he received ſo many blows from the plunderer, that he was obliged to deſiſt. Jacobus was returning from ſchool, when he ſaw the combatants at a diſtance; and he haſtened to them, that he might put an end to a conteſt ſo unequal. But before he arrived, the ſenior boy, conſcious of his cowardice and injuſtice, and fearing to engage with one who was his match, threw down the top, and ran away with great precipitation. Jacobus related this little incident to his father, and informed him, that the boy, whom he had put to flight, was a terror to all others, inferior to himſelf in ſize and ſtrength. Euphronius liſtened to his

ſon

ſon with pleaſure; and explained to him the nature of property, and the baſeneſs of depriving another of his right, either by fraud or violence. He then repeated the following ſtory, to diſplay the union of courage with generoſity, and to ſhew that it is even below brutality to attack without being provoked, or to take undue advantage of the feebleneſs of an adverſary.

"I REMEMBER a certain perſon "inhumanly caſt a poor little dog "into the den of a lion, in full aſ- "ſurance of ſeeing him immediately "devoured: But, contrary to his ex- "pectations, the noble animal not "only ſpared the victim, but ſoon

" honoured him with particular af-
" fection. He regarded the dog,
" as an unfortunate fellow-priſoner,
" which, on his part, from motives of
" gratitude, was conſtantly fawning
" about his generous lord. They
" long lived together in uninterrupt-
" ed peace and friendſhip; one
" watched, whilſt the other ſlept.
" Firſt the lion fed, and then his
" humble companion. In a word,
" the magnanimity of the one, and
" the gratitude of the other, had u-
" nited them in the cloſeſt manner:
" But a careleſs ſervant, forgetting
" that other creatures required food
" as well as himſelf, left the two
" friends twenty-four hours without
" victuals. At laſt, recollecting his
" charge,

" charge, he brought them their uſual
" proviſion; when the dog eagerly
" catched at the firſt morſel. But it
" was at the expence of his life: For
" the angry lion inſtantly ſeized his
" poor companion, and cruſhed him
" to death. The perpetration of this
" horrid deed, was inſtantly ſucceed-
" ed by a ſevere and painful repent-
" ance. The lion's dejection daily
" increaſed. He refuſed his food,
" with heroic obſtinacy, and volun-
" tarily famiſhed himſelf to death."*(b)*

(b) See Count Teſſin's Letters to the Prince Royal of Sweden, Vol. I. p. 194.

A CONVERSATION.

Honour and ſhame from no condition riſe.

POPE.

SACCHARISSA was about fifteen years of age. Nature had given her a high ſpirit, and education had foſtered it into pride and haughtineſs. This temper was diſplayed in every little competition which ſhe had with her companions. She could not brook the leaſt oppoſition from thoſe whom ſhe regarded as her inferiors; and if they did not inſtantly ſubmit to her inclination, ſhe aſſumed all her airs of dignity, and treated them with

with the moſt ſupercilious contempt. She domineered over her father's ſervants, always commanding their good offices with the voice of authority; and diſdaining the gentler language of requeſt. Euphronius was walking with her yeſterday, when the gardener brought her a noſegay, which ſhe had ordered him to collect. You blockhead! ſhe cried, as he delivered it to her, what ſtrange flowers have you choſen, and how aukwardly have you put them together! Blame not the man with ſo much harſhneſs, ſaid Euphronius, becauſe his taſte is different from yours! He meant to pleaſe you, and his good intention merits your thanks, and not your cenſure. Thanks! replied Sacchariſſa,

riſſa, ſcornfully. He is paid for his ſervices, and it is his duty to perform them. And if he do perform them, he acquits himſelf of his duty, returned Euphronius. The obligation is fulfilled on his ſide, and you have no more right to upbraid him for executing your orders according to his beſt ability, than he has to claim from your father more wages than were covenanted to be given him. But he is a poor dependent, ſaid Sacchariſſa, and earns a livelihood by his daily labour. That livelihood, anſwered Euphronius, is the juſt price of his labour; and if he receive nothing farther from your hands, the account is balanced between you. But a generous perſon compaſ-

compaſſionates the lot of thoſe, who are neceſſitated to toil for his benefit or gratification. He lightens their burthens; treats them with kindneſs and affection; ſtudies to promote their intereſt and happineſs; and as much as poſſible conceals from them their ſervitude, and his ſuperiority. The diſtinctions of rank and fortune he regards as accidental; and though the circumſtances of life require that there ſhould be *hewers of wood, and drawers of water*, yet he forgets not that mankind are by nature equal; all being the offspring of God, the ſubjects of his moral government, and joint heirs of immortality. A conduct directed by ſuch principles, gives a maſter claims which no money can purchaſe, no labour can repay.

pay. His affection can only be compenſated by love; his kindneſs by gratitude; and his cordiality by the ſervice of the heart.

Saccharissa heard theſe remonſtrances with aſtoniſhment; and was ſhocked at the idea of being degraded to an equality with her father's domeſtics. Euphronius perceived the emotions of her mind; and thus continued the converſation. In the form and ſtructure of their bodies, you muſt acknowledge that they bear a perfect reſemblance to you. Perhaps you will confeſs alſo that they excel you in health, ſtrength, and agility. They can endure the heats of ſummer, and the rigours of winter; the cravings of

of hunger, and the fatigues of labour; whilſt you ſhiver with the ſummer's breeze, obey every call of appetite, and are incapable of toil or hardſhip. Thus your more elevated ſtation increaſes your wants, and leſſens your perſonal abilities to ſupply them: And you are a *dependent* on the induſtry and ſkill of thouſands for your food, raiment, and habitation. Sacchariſſa ſtartled at the word *dependent*; and urged Euphronius to explain his meaning. Remember then, ſaid he, that if I mortify your pride, it is in compliance with your own requeſt. You are no ſtranger to the compoſition of bread; but it is probable that you never conſidered how much art and labour are neceſ-

ſary

ſary to furniſh you with this plain and common article of diet. The farmer and his hinds ſow the grain; reap it when ripe; gather it into the barn; threſh it; and ſeparate the chaff from the wheat. Theſe operations require the plough, the harrow, the ſickle, the cart, the flail, and the winnower; inſtruments which give employment to numberleſs hands, in the workmanſhip or materials of them. Take the plough for an example. It conſiſts of iron and wood. Iron is dug out of the bowels of the earth, and perhaps tranſported to us from Sweden or America. The ore of it is to be calcined, fuſed, caſt, and wrought into bars, before the metal is fitted for the artiſt, who is

to

to faſhion it. Such proceſſes cannot be carried on without furnaces, bellows, charcoal, and a variety of tools and conveniences. Theſe again admit of farther ſubdiviſion; and you ſee miners, ſhipwrights, ſailors, ſmelters, coakers, maſons, blackſmiths, &c. &c. unite their labours to complete the ploughſhare.

The other part of the plough is generally made of the wood of the aſh and of the oak; and employs the planter, feller, ſawyer, and carpenter; beſides all the artificers who furniſh them with their ſeveral implements. When the wheat is ſeparated from the chaff, it is put into ſacks, and ſent to the mill. The ſacks are manufactured

nufactured of hemp, which paſſes through a multiplicity of hands, before it reaches the weaver; whoſe loom, ſhuttle, and reed, are again the productions of a variety of artiſts. The ſame obſervation is applicable to the mill; the machinery of which conſiſts of ſo many parts, that it would be tedious to attempt the enumeration of them.

The flour being thus provided, at the expence of ſo much time, ſkill and induſtry, it muſt be mixed with water, yeaſt, and ſalt, and then baked in the oven. Yeaſt preſuppoſes fermentation, and all the antecedents neceſſary to effect it. Salt is either obtained from ſea-water, or ſprings

of

of brine; or it is found in a cryſtalline form in the bowels of the earth. You have been a witneſs, at Northwich, to the many operations which it undergoes; and to the number of men who are occupied in the preparation of it. The baker muſt be furniſhed with a ſhovel, with faggots, and with an oven; and each of theſe afford employment to different ſpecies of art and induſtry.

EUPHRONIUS pauſed here, and obſerved with pleaſure, that Sacchariſſa appeared to be impreſſed by what he had delivered. You are ſenſible, I hope, continued he, of the obligations which you owe to thouſands, for every morſel of bread that you eat.

eat. Extend your reflections farther, and conſider, in the ſame manner, the other articles of your food, the conveniences of your dwelling, and all the various parts of your dreſs; and you will find that the labour beſtowed upon you, exceeds all computation *(i)*.

You have exalted me, in my own eſtimation, ſaid Sacchariſſa jocularly, by ſhewing that ſuch multitudes are employed in my ſervice. And your leſſon, ſo far from teaching humility, ſeems rather to juſtify what you term pride.

(i) A pin, trifling as the value of it may be deemed, generally paſſes through eighteen hands before it is completed. See Smith on the Cauſes of the Wealth of Nations.

EUPHRO-

EUPHRONIUS replied, that this was a ſtrange perverſion of his argument: for if a dependence on the labour and good offices of others be a real exaltation, we have moſt reaſon for pride in childhood, ſickneſs, or in a ſtate of idiocy. Under ſuch circumſtances, we receive the higheſt benefit from the community, without *degrading* ourſelves by any perſonal ſervices in return. Beſides, in the preſent improved ſtate of ſocial life, the loweſt mechanic, as well as the richeſt citizen, may boaſt that thouſands of his fellow-creatures are employed for him; and that the accommodations of his humble cottage have coſt more toil and induſtry, than the palaces

of many a monarch on the coaſt of Africa.

THE eſtate of your father, Sacchariſſa, was honourably acquired by your anceſtor, Lyſander. Your ſubſiſtence and enjoyments, therefore, are the price of his labour. But the ſubſiſtence and enjoyments of your gardener are the price of his own. With ſkill, and diligence, he cultivates the ſoil, and raiſes the fruits of the earth. You purchaſe them with the earnings of your grandſire; and conſume them in ſloth and diſſipation. Compare his condition with yours, in this point of light, and then determine which is moſt reſpectable!

SUCH

Such reflections were ſtrange and novel to Sacchariſſa. She continued muſing for ſome time; but, at length, renewed the converſation, by aſking whether ſhe might not reaſonably pride herſelf on the ſuperiority over others in knowledge and power, which education, rank, and fortune had given her?

Knowledge, replied Euphronius, is intrinſically valuable, as it elevates the mind, and qualifies us for higher degrees of felicity, both in the preſent, and in a future life. But with reſpect to others, it affords no claim of diſtinction, unleſs it be applied to their emolument. *Power*, abſtractedly conſidered, is of little eſtimation;

on; and may either dignify or degrade the poſſeſſor. If you wiſh to derive honour from it, be careful to render it ſubſervient to the happineſs of all around you; and enjoy with gratitude, not with affected ſuperiority, the exalted privilege of doing good. Has your mind been cultivated by a liberal education? Be thankful to God, and to your parents; but remember, with humility, how far your ignorance exceeds your knowledge.

It is not conſiſtent with wiſdom either to over-rate our own attainments, or to undervalue thoſe of others. The gardener, whom you juſt now treated with ſuch contempt,

tempt, is a man of ſcience, though unacquainted with any branch of the *Belles Lettres*. He is verſed in the nature of ſoils, the variety of ſeeds, the habitudes of plants, the culture of trees, the multiplication of flowers, and in all that relates to the curious and important ſyſtem of vegetable life. The acquiſition and daily application of this uſeful knowledge, exerciſes and invigorates the powers of his underſtanding; and he learns to compare, to diſcriminate, to reaſon, and to judge with no leſs accuracy than the logician, the ſtateſman, the divine, or the philoſopher. Euphronius was proceeding to extend the obſervation to mechanics and artiſts; but he was interrupted by a

little incident, not worth relating, which put an end to the converſation.

IRASCIBILITY AND FALSE HONOUR.

TWO cocks, who were traverſing their reſpective dunghills with all the pride of conſcious dignity, happened to crow very loud at the ſame time. Each heard with indignation the voice of the other, becauſe each deemed it an inſult and a *challenge*; and honour required of both that an affront ſo groſs ſhould be revenged. They deſcended from their dunghills, and with majeſtic ſteps and briſtling plumage met together.

gether. The engagement ſoon began, the match was equal, and it was uncertain to which ſide victory inclined. A game cock, cooped in a pen, beheld the combatants, with an ardent deſire to ſhare the glories of the field. By accident the door of his pen had been left unfaſtened; he puſhed it open, and ran eagerly to mingle in the battle. Being much ſuperior to the dunghill cocks, in agility and ſtrength, he quickly routed and put them both to flight. And he exulted in the mighty atchievement, by crowing, ſtrutting, and clapping his wings. The ſtrength and courage however derived from the infamous arts of feeding, are but of ſhort duration. In a few hours he

was obſerved to droop, and his antagoniſts, now returning to the attack, found him feeble, puſillanimous, and ſo eaſy a conqueſt, that he fell on the firſt onſet.

In the dunghill cocks you may view the picture of thoſe, who ſtile themſelves *men of honour*; and the game cock will remind you of many a rakiſh youth, who inflamed with wine, iſſues from the tavern to engage in the firſt brawl he meets with. His ſtrength and courage are but the tranſient effects of liquor, and being ſoon exhauſted, he is made to feel ſeverely the folly and raſhneſs of his conduct.

I HAVE heard it ſuggeſted, that valour depends intirely on the ſtate of the bodily organs, *(i)* and that a coward may be dieted into a hero, and a hero into a coward. Though this opinion ſeems to be chimerical, yet it muſt be acknowledged, that the effects of regimen are very aſtoniſhing. Dry ſtimulating food, and evacuations diminiſh the weight of the body, by waſting the fat, and leſſening the liver; and they increaſe the weight of the heart, by augmenting the quantity and motion of the blood.

(i) PUSILLANIMITY is a characteriſtic of the inhabitants of the Eaſt Indies; and it is ſaid, that they generally take opium before any arduous and dangerous enterpriſe, to give them vigour and courage.

A GAME

A GAME cock, in ten days, is brought to his athletic ſtate, and prepared for fighting. If the food, evacuations, and exerciſe, be continued longer, the ſtrength, courage, and activity of the cock will be impaired; owing perhaps to the loſs of weight falling at laſt on the heart, blood, and muſcles. *(k)*

IT is known from experience, that a cock does not remain in his athletic ſtate above twenty-four hours; and that he changes very much for the worſe in twelve hours. When he is in the higheſt vigour, his head is of a glowing red colour, his neck large,

(k) See Dr. Robinſon on the Food and Diſcharges of the Body.

and

and his thigh thick, and firm. The ſucceeding day his complexion is leſs glowing, his neck thinner, and is thigh ſofter; and the third day his thigh will be very ſoft and flaccid. Four game cocks, reduced to their athletic weights, were killed, and found to be very full of blood, with large hearts, large muſcles, and no fat.

THE TIGER AND THE ELEPHANT.

True Courage exerted in repelling, not in offering Injuries.

IN one of the Deſerts of Africa, a tiger of uncommon ſize, agility, and fierceneſs, committed the moſt dreadful

dreadful ravages. He attacked every animal he met with, and was never ſatiated with blood and ſlaughter. Reſiſtance ſerved only to increaſe his ferocity, and paſſive timidity to multiply his victims. When the foreſt afforded him no prey, he lurked near a fountain of water, and ſeized, in quick ſucceſſion, and with indiſcriminate cruelty, the various beaſts that came to drink. It happened that an elephant ſtopped to quench his thirſt at the ſtream, whilſt the tiger lay concealed in the adjoining thicket.

The ſight of a creature ſo ſtupendous, rather incited than reſtrained his rapacity. He compared his own agility

agility with the unwieldy bulk of the elephant; and truſting that he ſhould find him as unfit to fight, as to fly, he bounded towards him, and ſnatched, with open jaws, at his proboſcis. The elephant inſtantly contracted it, with great preſence of mind; and receiving the furious beaſt on his tuſks, toſſed him up a conſiderable height into the air. Stunned with his fall, the tiger lay motionleſs ſome time; and the generous elephant, diſdaining revenge, left him to recover from his bruiſes. When the tiger came to himſelf, (like the aggreſſor in every quarrel,) he was enraged at the repulſe; and purſuing his injured and peaceable adverſary, he again aſſailed him, with redoubled

redoubled violence. The reſentment of the elephant was now rouſed: he wounded the tiger with his tuſks, and then beat him to death with his trunk.

Does the ferocity of the tiger merit the honourable appellation of courage? Or will you not rather apply that epithet to the calm intrepidity of the inoffenſive elephant? The moral diſtinction is of conſiderable importance; and if it be clearly underſtood, you will deteſt the brutal character of an Achilles, whether you meet with it in the page of hiſtory, or in the tranſactions of life.

Impiger, iracundus, inexorabilis, acer;

Jura

Jura neget ſibi nata, nihil non arroget armis. (l)

THE PARASITE PLANT.

THERE is a plant in the Weſt Indies, called the *Caraguata*, which clings round the tree that is neareſt to its root, and ſoon gains the aſcendant, covers the branches with a foreign verdure, robs them of nouriſhment, and at laſt deſtroys its ſupporter.

THE diſtinguiſhing characters of the Caraguata are not confined to the

(l) Hor. de Art Poet. V. 121.

vegetable

vegetable kingdom, nor peculiar to any climate. They are found in the human ſpecies, and may be obſerved in every country. The monarch, who exalts his own power, by the debaſement of the people from whom it is derived; the ſtateſman who builds his greatneſs on the ruin of his country; and the profligate youth, whoſe extravagance reduces to penury a too indulgent father; each belong to the claſs of the *Caraguata*.

IMMORTALITY.

EUPHRONIUS was ſometimes viſited, at Hart-hill, by his friend Hiero: the chearful, the pious, and the

the benevolent Hiero; whoſe life was almoſt equally divided between the ſtudy of knowledge, the exerciſes of virtue, and the enjoyments of devout contemplation. One evening he retired from the table at an early hour; and Julius who happened to be preſent, and to be looking through the window, ſaw him ſoon afterwards, open a little gate, at the end of the garden, and direct his courſe towards a ſequeſtered path, which he loved to frequent. Curioſity incited him to follow the pious philoſopher; and, unperceived by Hiero, he placed himſelf behind the ſtump of a tree, ſufficiently near, to mark his words and geſtures. For Hiero was accuſtomed to *think aloud* in his ſolitary

walks, and was now repeating the following lines.

" At this ſtill hour the ſelf-collected ſoul
" Turns inward, and beholds a ſtranger there
" Of high deſcent, and more than mortal rank;
" An embryo GOD; a ſpark of fire divine,
" Which muſt burn on for ages, when the ſun
" (Fair tranſitory creature of a day!)
" Has clos'd his golden eye, and wrapt in ſhade
" Forgets his wonted journey thro' the eaſt. (a)

HERE he pauſed; and remained ſome time buried in profound reflection. Then riſing with emotion from his ſeat, forgive, he cried, Oh! gracious heaven, the impious fear, which

(a) Mrs. Barbauld's Poems.

frailty

frailty hath ſuggeſted to my mind. Reaſon diſclaims the gloomy terrors of annihilation, and bids aſpiring hope direct her views to immortality. The ſolemn ſilence which reigns around me, and which fancy painted as the image of *death*, is but the ſleep of animated nature. Soon the chearing beams of light will burſt, with reſplendent glory, from the eaſt; and the dawning day will awaken the creatures of God, to action and enjoyment. But the inferior ranks of beings, ſeem to be incapable of thoſe progreſſive improvements, which characteriſe the human kind. Beaſts, birds, and inſects fill their reſpective ſpheres, with unvaried equality; and generation ſucceeds to generation

without the advancement of a ſingle ſpecies in the ſcale of excellence.

THE ſhort period of their lives appears adequate to the perfection, which they are qualified to attain; and the ſovereign of the univerſe hath proclaimed to them his law, *Hitherto ſhall ye go and no farther.* But man is never ſtationary, never ſatisfied with the acquiſitions which he makes. The deepeſt draughts of knowledge ſerve only to increaſe his thirſt; exaltation in virtue but inflames his ambition; and his ſoaring ſpirit urges onward; ever approaching to, yet ever infinitely diſtant from the ſtandard of perfection.

HIERO again pauſed; and viewing with earneſt attention the ſpangled concave of heaven, he thus addreſſed himſelf to the ſtars, at the ſame time purſuing his walk.

Ye citadels of light,
Perhaps my future home, from whence the ſoul
Revolving periods paſt, may oft look back,
With recollected tenderneſs, on all
The various buſy ſcenes ſhe left below,
Its deep laid projects and its ſtrange events,
As on ſome fond and doting tale that ſooth'd
Her infant hours. —— (b)

HE was now almoſt out of hearing, and Julius left his covert to follow him. But finding it impoſſible

(b) Mrs. Barbauld's Poems.

to conceal himſelf, he accoſted the philoſopher, and honeſtly confeſſed that he had been liſtening to his ſoliloquy. He apologiſed for the intruſion; and intreated Hiero to purſue his meditations, without regard to his preſence. Happy ſhall I think myſelf, continued he, if you can convince me of my *title* to immortality.

HAVE you diſcovered any *flaw* in your *title*, replied Hiero, with his uſual complacency, that you thus expreſs yourſelf with doubt concerning ſo invaluable a reverſion? No *evidence*, that I am acquainted with, has yet been adduced by the moſt ſubtile ſceptic againſt a future ſtate.

So

So that the probability of it is, at the firſt view, equal to its improbability. And if only a ſingle argument can be advanced in favour of it, the ſcale on that ſide will inſtantly preponderate. Your ignorance of the mode of exiſtence in another world, and of the tranſition by death, from this life to the next, can have no weight in the balance. For ignorance is neither a foundation of faith, nor of incredulity; and if we reaſon from it, we are ſure to be involved in error. Shew an acorn to a Hottentot, or wild Arab, who has never travelled beyond his own ſandy deſarts; and inform him that it will become a lofty tree, with ſpreading branches: the account will ſeem

marvellous to his untutored mind; and he may ſuſpend his belief of it, but cannot reject it as a falſhood.

THE condition of a child before its birth, bears very little analogy to the ſtate of man in his maturity: and if you can ſuppoſe a perſon to be ignorant that the one is preparatory to the other, ſuch ignorance would be no authority for the denial of the fact.

BUT there are many poſitive arguments, on which we may juſtly ground our conviction of a future life. The ardent deſire and expectation of it, and the dread of annihilation, which are common to all man-

mankind, may ſurely be regarded as preſumptions in favour of immortality. Deſire, whether we judge from analogy, or from the moral attributes of God, ſeems to imply the reality of its object; and the belief of this reality, which has prevailed in almoſt every age, and nation, muſt either have ariſen from ſome divine revelation, or from its conſonancy to the univerſal principles of human reaſon.

Conscience alſo, by ſuggeſting the idea of a future and ſolemn tribunal, confirms the expectation of another life. The rewards of virtue, and the puniſhments of vice, have generally their commencement here; but we

we look to the world that is to come for their completion.

Merit, and demerit, however, do not always meet with proportionate rewards, or puniſhments, in the preſent ſtate. Suffering virtue, and triumphant vice are irregularities, which we daily obſerve in the diſpenſations of Providence; and they evidently point out an hereafter, when the Deity will vindicate the wiſdom, benevolence, and equity of his adminiſtrations.

It appears to be an inconſiſtency that death ſhould be the final event of life; and that the period of exiſtence ſhould be cloſed with ſuffering.

ing. Pain is often ſubſervient to pleaſure; and the evils which we undergo, for the moſt part, contribute to our improvement and perfection. Shall the laſt pang therefore that we experience, and the greateſt in our apprehenſions, prove the eternal extinction of our being? Rather, Julius, let us ſuppoſe that our paſſage into another world reſembles our birth into this; that both are neceſſarily attended with ſome degree of pain; and that the maturity of the human is but the infancy of the heavenly life.

Julius made no reply. The night was far advanced; and Hiero, impatient to enjoy in ſolitude his own

own reflections, haſtened back to his apartment at Hart-Hill.

THE TAME GEESE AND WILD GEESE.

TWO geeſe ſtrayed from a farm-yard, in the fens of Lincoln-ſhire, and ſwam down a canal to a large moraſs, which afforded them an extenſive range and plenty of food. A flock of wild geeſe frequently reſorted to this moraſs; and though at firſt they were ſhy, and would not ſuffer the tame ones to join them, by degrees they became well acquainted, and aſſociated freely together. One evening their cackling

cackling reached the ears of a fox, that was prowling at no great diſtance from the moraſs. The artful plunderer directed his courſe through a wood on the borders of it, and was within a few yards of his prey, before any of the geeſe perceived him. But the alarm was given, juſt as he was ſpringing upon them; and the whole flock inſtantly aſcended into the air, with loud and diſſonant cries. The wild geeſe winged their flight into the higher regions, and were ſeen no more; but the two tame ones, unuſed to ſoar, and habituated to receive protection without any exertion of their own powers, ſoon dropped down, and became ſucceſſively the victims of the fox.

THE faculties of every animal are impaired by diſuſe, and ſtrengthened by exerciſe. And in man, the energy and verſatility of the mind depend upon action, no leſs than the vigour and agility of the body.

BEAUTY AND DEFORMITY.

A YOUTH, who lived in the country, and who had not acquired, either by reading or converſation, any knowledge of the animals which inhabit foreign regions, came to Mancheſter, to ſee an exhibition of wild beaſts. The ſize and figure of the elephant ſtruck him with awe; and he viewed the rhinoceros

ceros with aſtoniſhment. But his attention was ſoon withdrawn from theſe animals, and directed to another, of the moſt elegant and beautiful form; and he ſtood contemplating with ſilent admiration the gloſſy ſmoothneſs of his hair; the blackneſs and regularity of the ſtreaks with which he was marked; the ſymmetry of his limbs; and above all, the placid ſweetneſs of his countenance. What is the name of this lovely animal, ſaid he to the keeper, which you have placed near one of the uglieſt beaſts in your collection, as if you meant to contraſt beauty with deformity? Beware, young man, replied the keeper, of being ſo eaſily captivated with external

nal appearance. The animal, which you admire, is called a tiger, and notwithſtanding the meekneſs of his looks, he is fierce and ſavage beyond deſcription. I can neither terrify him by correction, nor tame him by indulgence. But the other beaſt, which you deſpiſe, is in the higheſt degree docile, affectionate, and uſeful. For the benefit of man, he traverſes the ſandy deſerts of Arabia, where drink and paſture are ſeldom to be found; and will continue ſix or ſeven days without ſuſtenance, yet ſtill patient of labour. His hair is manufactured into cloathing; his fleſh is deemed wholeſome nouriſhment; and the milk of the female is much valued by the Arabs. The camel there-

therefore, for ſuch is the name given to this animal, is more worthy of your admiration than the tiger; notwithſtanding the inelegance of his make, and the two bunches upon his back. For mere external beauty is of little eſtimation; and deformity, when aſſociated with amiable diſpoſitions and uſeful qualities, does not preclude our reſpect and approbation.

PHILOSOPHICAL ATTENTION AND SAGACITY.

AN attentive and inquiſitive mind often derives very important inſtruction from appearances

and events, which the generality of mankind regard as trivial and inſignificant. Permit me, Alexis, to offer to you a few examples, of the truth of this obſervation. You have frequently remarked, and perhaps admired the volubility and luſtre of the globules of rain, that lie upon the leaves of colewort, and of other vegetables; but I dare ſay, you have never taken the trouble of inſpecting them narrowly. Mr. Melville, a young philoſopher of uncommon genius, was ſtruck with the phenomenon, and applied his attention to the inveſtigation of it. He diſcovered that the luſtre of the drop is owing to a copious reflection of light, from the flattened part

part of its ſurface, contiguous to the plant; and that when the drop rolls over a part, which has been wetted, it inſtantly loſes all its brightneſs, the green leaf being ſeen through it. From theſe two obſervations he concludes, that the drop does not really *touch* the plant, whilſt it retains a mercurial appearance, but is ſuſpended by the force of a repulſive power. For there could not be any copious reflection of white light, from its under ſurface, unleſs there was a real interval between it and the plant. And if no contact be ſuppoſed, it is eaſy to account for the wonderful volubility of the drop, and why no traces of moiſture are left wherever it rolls.

FROM this reaſoning we may conclude, that when a poliſhed needle is made to ſwim on water, it does not touch the water, but forms around it, by a repulſive power, a bed, whoſe concavity is much larger than the bulk of the needle. And this affords a much better explanation of the fact, than the common one, deduced from the tenacity of the water. For the needle may be well conceived to ſwim upon a fluid lighter than itſelf, ſince the quantity of water thus diſplaced, by repulſion, muſt be equal to the weight of it. And this inſtance leads us to a juſt and neceſſary correction of the hydroſtatical law, that the *whole ſwimming body is equal in weight to a quantity of*

of the fluid, whoſe bulk is equal to that of the part immerſed. For it ſhould be expreſſed, that *the weight of the ſwimming body is equal to that of the weight, of the quantity of fluid diſplaced by it.*

A VERY ingenious friend of mine, during his reſidence at the univerſity, undertook a courſe of experiments, to aſcertain the heat or cold produced by the ſolution of certain ſubſtances in ſpirit of wine. Whenever he withdrew the thermometer from the ſpirit, and ſuſpended it in the air, he uniformly obſerved, that the mercury ſunk two or three degrees, although the ſpirit of wine, in which the inſtrument had been immerſed,

was even colder than the ſurrounding atmoſphere. This fact he communicated to the profeſſor of chemiſtry; who immediately ſuſpected, that *fluids by evaporation generate cold*; an hypotheſis, which he afterwards verified by a variety of beautiful, and deciſive trials.

When Sir John Pringle and Dr. Franklin were travelling together in Holland, they remarked, that the track-ſchuyt, or barge, in one of the ſtages, moved ſlower than uſual, and inquired the reaſon of it. The boatman informed them, that it had been a dry ſeaſon, and that the water was low in the canal. He was aſked, if the water was ſo low that the

the boat touched the muddy bottom of the canal; to which he anſwered in the negative, adding, however, that the difference in the quantity of water, was ſufficient to render the draught more difficult to the horſe. The travellers, at firſt, were at a loſs to conceive, how the depth of the water could affect the motion of the boat, provided that it ſwam clear of the bottom. But Dr. Franklin, having ſatisfied himſelf of the truth of the boatman's obſervation, began to conſider it attentively; and endeavoured to account for it in the following manner. The barge, in proceeding along the canal, muſt regularly diſplace a body of water, equal in bulk to the ſpace which

ſhe occupies; and the water ſo removed muſt paſs underneath, and on each ſide of her. Hence if the paſſage, under her bottom, be ſtraitned by the ſhallows, more of the water muſt paſs by her ſides, and with greater velocity, which will retard her courſe, becauſe ſhe moves the contrary way. The water, alſo, becoming lower behind than before the boat, ſhe will be preſſed back by the weight of its difference in height; and her paſſage will be obſtructed by having that weight conſtantly to overcome.

However ſatisfactory this reaſoning might appear to be, Dr. Franklin determined to aſcertain the truth of

of it by experiment; deeming the ſubject of conſiderable importance to the inhabitants of a country, in which ſo many projects for navigable canals have been adopted. And he concludes, from many well concerted trials, the relation of which would now be tedious to you, that if four men or horſes be required to draw a boat, in *deep water*, four leagues in four hours; five will be neceſſary to draw the boat, the ſame diſtance in the ſame time, in *ſhallow water*.

I SHALL give you one inſtance more of the advantages of ſagacious attention, which may, perhaps, be more amuſing to you, than thoſe which I have recited.

A PLAYFUL

A PLAYFUL boy, whoſe buſineſs it was to open and cloſe alternately, the communication between the boiler and the cylinder of a fire engine, perceived that this trouble might readily be ſaved. Whenever, therefore, he wiſhed to be at liberty to divert himſelf with his companions, he tied a ſtring from the handle of the valve, which formed the communication, to another part of the machine that was in motion; and the valve then performed its office without aſſiſtance. The boy's idleneſs being remarked, his contrivance ſoon became known, and the improvement is now adopted in every fire engine.

SPECU-

SPECULATION AND PRACTICE.

"A CERTAIN Aſtronomer was "contemplating the moon "through his teleſcope; and tracing "the extent of her ſeas, the height "of her mountains, and the num- "ber of habitable territories which "ſhe contains. Let him ſpy what "he pleaſes, ſaid a clown to his "companion; he is not nearer to "the moon than we are."

SHALL the ſame obſervation be made of you, Alexis? Do you ſurpaſs others in learning, and yet in

in goodneſs remain upon a level with the uninſtructed vulgar? Have you ſo long gazed at the temple of virtue, without advancing one ſtep towards it? Are you ſmitten with moral beauty, yet regardleſs of its attainment? Are you a philoſopher in theory, but a novice in practice? The partiality of a father inclines me to hope, that the reverſe is true. I flatter myſelf that by having learned to think, you will be qualified to act; and that the rectitude of your conduct will be adequate to your improvements in knowledge. May that wiſdom, which is juſtified in her works, be your guide through life! And may you enjoy all the felicity which flows from a cultivated under-

underſtanding, well regulated affections, extenſive benevolence, and amiable manners! In theſe conſiſt that ſovereign good which ancient ſages ſo much extol; which reaſon recommends, religion authoriſes, and God approves.

THE END.

ERRATA.

A FEW months after the publication of the firſt volume of this work, a very large impreſſion of it was reprinted in London, without the Author's Correction; and the candid reader is deſired to excuſe the following errors of the preſs, which it is proper to note, though moſt of them are of little conſequence.

Page 37, line 3, for *Cambyſes* read *Aſtyages*.
65, 9, for *glorifying* read *glorying*
65, 10, add, *which be committed.*
83, 8, for *Rieta* read *Rieti*.
89, 11, for *underdand* read *underſtand*.
90, 9, for *dale timber* read *deal timber*.
98, 10, for *gratitute* read *gratitude*.
143, 5, for *happend* read *happened*.
144, At the end of line 13, inſtead of a *comma*, a *full ſtop*.
160, 17, for *atack* read *attack*.
193, 13, for *paſſons* read *paſſions*.

ERRATA in this VOLUME.

Page 13, 2, for *horrid* read *torrid*.
66, and 67, *paſſim*, for *maſtives* read *maſtiffs*.
187, 3, for *is* read *his*.

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